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TESTED BY THE BIBLE.

QUESTION BOOK

OR

THE TOPICS IN THE

ASSEMBLY'S SHORTER CATECHISM:

FOR

SUNDAYS, SABBATH SCHOOLS, BIBLE CLASSES,
AND CHURCHES.

DOUBLE PARTS.

ADULTS, VOL. I & II.

BY A. H. BAKER.

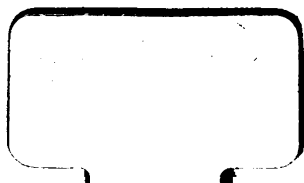
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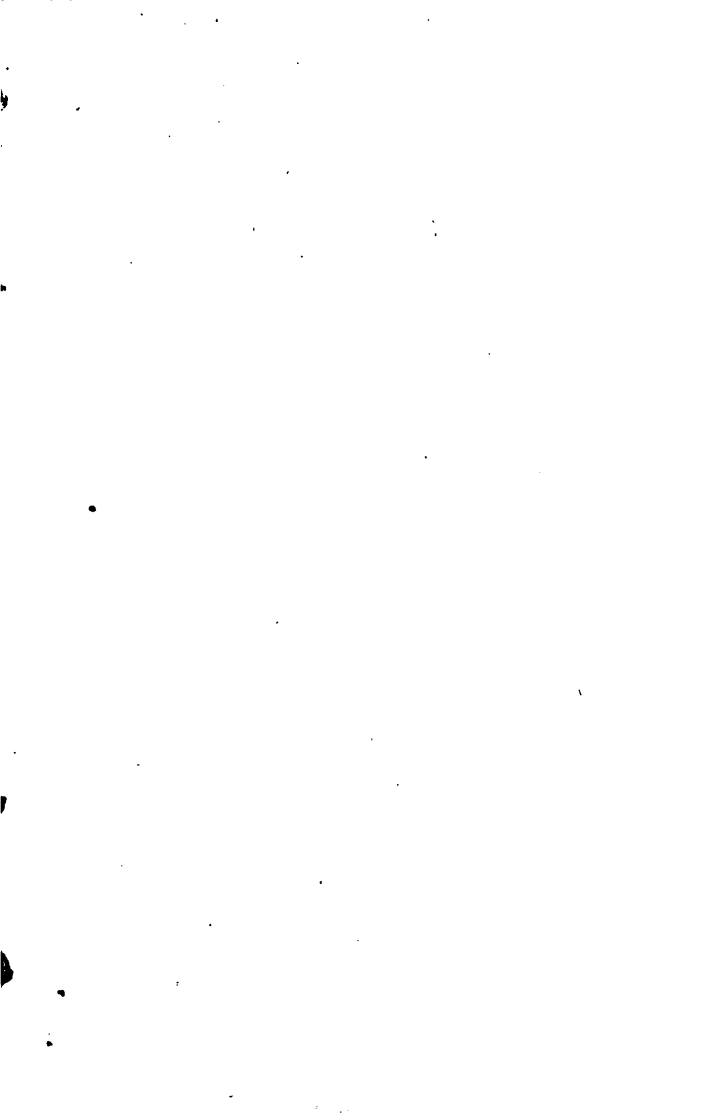
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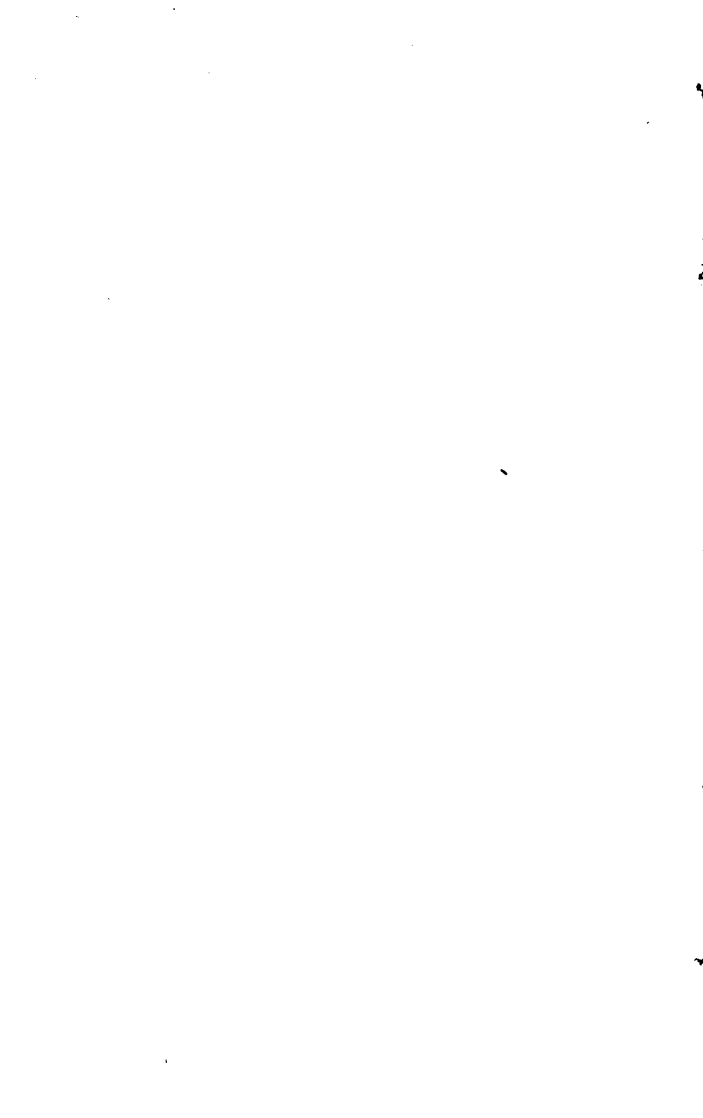
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THE CATECHISM TESTED BY THE BIBLE.

A

QUESTION BOOK

ON

**THE TOPICS IN THE
ASSEMBLY'S SHORTER CATECHISM;**

FOR

**FAMILIES, SABBATH SCHOOLS, BIBLE CLASSES,
AND CHURCHES.**

SERIES FOR YOUTH AND ADULTS. PARTS I. AND II.

PART I. DOCTRINAL.

VOL. III.

BY A. R. BAKER.

"Hold fast the form of sound words." — 2 Ti. 1. 12.

BOSTON:

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ABBREVIATIONS AND EXPLANATIONS.

BOOKS OF THE OLD TESTAMENT.

Genesis	Ge.
Exodus	Ex.
Leviticus	Le.
Numbers	Nu.
Deuteronomy	De.
Joshua	Jos.
Judges	Ju.
Ruth	Ru.
Samuel	1 and 2 Sa.
Kings	1 and 2 Ki.
Chronicles	1 and 2 Ch.
Ezra	Ez.
Nehemiah	Ne.
Ester	Es.
Job	Job.
Psalms	Ps.
Proverbs	Pr.
Ecclesiastes	Ec.
Solomon's Songs	Ca.
Isaiah	Is.
Jeremiah	Je.
Lamentations	La.
Ezekiel	Eze.
Daniel	Da.
Hosea	Ho.
Joel	Jo.
Amos	Am.
Obadiah	Ob.
Jonah	Jon.
Micah	Mi.
Nahum	Na.
Habakkuk	Ha.
Zephaniah	Ze.
Haggai	Hag.
Zechariah	Zec.
Malachi	Mal.

BOOKS OF THE NEW TESTAMENT.

Matthew	Mat.
Mark	Mar.
Luke	Lu.
John	Jn.
Acts	Ac.
Romans	Ro.
Corinthians	1 and 2 Co.
Galatians	Ga.
Ephesians	Ep.
Philippians	Ph.
Colossians	Co.

Thessalonians	1 and 2 Th.
Timothy	1 and 2 Ti.
Titus	Ti.
Philemon	Phil.
Hebrews	He.
James	Ja.
Peter	1 and 2 Pe.
John	1, 2, and 3 Jn.
Jude	Jude.
Revelation	Re.

C.	Compare or consult.
c.	clause.
ca.	clauses.
q. s.	subordinate question.
f. c.	first clause.
s. c.	second clause.
t. c.	third clause.
l. c.	last clause.
m. c.	middle clause.
ch.	chapter.
cha.	chapters.
v.	verse.
va.	verses.
p.	page.
pre.	preceding.
seq.	succeeding.
L.	Lesson.
La.	Lessons.
Q.	Catechetical Question.
Qs.	Questions.
A.	Answer.
As.	Answers.

() shows that the proof-texts which it includes may be omitted.
— between two verses, as Pt. I. L. I. qs. 23, or Pt. II. L. I. qs. 8, denotes that the intermediate verses relate to the same subject; between two or more references, as Pt. I. L. I. qs. 2, or Pt. II. L. I. qs. 5, denotes that those which precede it answer one part of the question, and that those which succeed it answer another part of it; and before a question, as Pt. I. L. I. qs. 14, or Pt. II. L. VIII. qs. 2, or X. qs. 13, denotes that a part of a preceding question is continued.



ADVERTISEMENT

TO THE FIRST EDITION.

THE author renders his thanks to those of his brethren and fathers in the ministry who have examined this work in manuscript, for their suggestions, and submits it to the public from a regard to their recommendations.

Boston, May 20, 1849.

ADVERTISEMENT

TO THE REVISED AND STEREOTYPED EDITION.

THE first edition of 6000 volumes sold in a few weeks, and since that time orders for it have been received by the Publisher. A desire to supply this demand, evidential of the esteem in which the Catechism is still held by our churches and their pastors, has occasioned more haste, in issuing this revised and stereotyped edition, than was at first anticipated, and has induced its author to put it to press without longer delay.

IV ADVERTISEMENT TO THE REVISED EDITION.

Those who have purchased, and are using, the first edition, may be gratified to learn, that, in the revision of the work, its plan and sentiments remain unchanged, and that no alterations have been made which will embarrass them in the use of this with that edition.

The author rejoices in this opportunity most gratefully to acknowledge his obligations to his beloved father-in-law, Rev. Leonard Woods, D. D., of Andover, to Rev. Wm. Jenks, D. D., of Boston, Rev. Enoch Pond, D. D., of Bangor, Me., Rev. Ebenezer Burgess, D. D., of Dedham, Rev. Bennet Tyler, D. D., of East Windsor, Conn., Rev. Jacob Ide, D. D., of Medway, Rev. Reuben Emerson, of South Reading, Rev. Z. S. Barstow, D. D., of Keene, N. H., and others, for the important aid which they have rendered him in the revision of the work; also, to those numerous gentlemen, both of the clergy and of the laity, who have forwarded to him their recommendation and suggestions, as well as to editors for their commendatory notices.

Encouraged by these, the author proposes to publish, on a similar plan, under the same title, and with as little delay as practicable, a corresponding series of lessons, much shorter and simpler, for small children.

Boston, *July 20, 1849.*

INTRODUCTION.

THE word *catechism* is of Greek origin, and denotes an elementary book, in which instruction is given by questions and answers. This mode of religious teaching is as old as the church, and has descended through every period of her history. Moses, foreseeing that children would ask, "What mean the testimonies, and the statutes, and the judgments" of the Lord? commanded their parents and friends to teach them. At twelve years of age, the Saviour was found "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." In this manner, the catechumens of the early Christian churches received instruction preparatory to the enjoyment of higher privileges. Of the Eastern and the Western churches, of Calvin and other reformers, and of many of the chief fathers of New England, it may truly be said, that each had a creed and framed a catechism.

But, in the providence of God, it was reserved for the Assembly which met by order of Parliament July 1, 1643, to produce and to publish a catechism that expressed the common faith of various reformed churches both in England and in America. This most remarkable assembly convened in Westminster in the reign of Charles I., and held most of its sessions in the chapel of Henry VII. The room was commodious and well furnished. At the upper end of it, the moderator occupied an elevated seat with two assistants, one on his right hand and the other on his left. Before him, and

through the centre of the hall, a long table extended, at the upper end of which sat two scribes, and at the opposite end ten delegates from the House of Lords. In the rear of this table, and on the sides of the room, arose four or five stages of seats, one above another. On these were arranged the other members, one fourth of whom were laymen and the rest divines, whom Baxter styles "men of eminent learning, godliness, ministerial abilities and fidelity." Among them were Presbyterians, Congregationalists, Episcopalians, and Erastians; in all, one hundred and fifty-one. In five years, six months, and twenty-two days, they held one thousand, one hundred and sixty-three sessions, for prayer, conference, and the adoption of measures for the defence of the faith once delivered to the saints, and for the promotion of Christianity.

They formed a Directory for public worship and for the other official duties of clergymen, and a Confession of Faith with Biblical proofs. They also appointed two committees, one to express the substance of the Confession in the form of a Shorter Catechism for the instruction of the young, which was adopted Nov. 5, 1647; and the other to produce from that Confession a Larger Catechism, designed to aid public religious teachers, and adopted April 14, 1648.

The Shorter Catechism, which was soon reprinted in America, in the New England Primer, consists of two parts. Of these, the first, from the beginning to the thirty-eighth question and answer, treats of what we are to believe concerning God, and is doctrinal; the second part, from the thirty-ninth question to the end, treats of our duties, and is practical.

In the preparation of this volume, we have used *The Assembly's Shorter Catechism* only as an outline of topics for the study of the Bible, with which all catechisms, creeds and confessions, should be carefully compared, and from which they derive their authority. For such a purpose, we think that this catechism possesses peculiar advantages. Probably no human composition will

better endure a Biblical test. It is the creed of many American churches, clerical associations, ecclesiastical bodies, and theological seminaries. The use of it is rapidly extending. Within a few years, the Massachusetts Sabbath School Society, and other voluntary associations, have published and circulated more than a million copies, in addition to the number which private booksellers have published and sold in America, beside the great number circulated in the mother country and in the British provinces. It is a text-book in many Christian families, and in most of the Sabbath schools connected with Congregational and Presbyterian churches.

Around it are entwined many cherished associations of childhood and youth. These we would multiply and transmit, for the preservation of a pure faith and for the honor of Christ. To what uninspired book are we so much indebted? How many has it preserved from error, and led to truth, and to the God of Truth!

A desire has often been expressed of late for a concise and scriptural exposition of this catechism. In attempting the work, we have carefully analyzed each answer, compared its elements with the Scriptures, and expressed the result in subordinate questions, answered principally by proof-texts, with such explanation only as seemed necessary.

This Question Book is intended to occupy an intermediate sphere, between the Shorter Catechism with Biblical proofs and those larger expositions of the same by Paterson, Brown, Fisher, Vincent, Willard, Watson, and others, with which the author has carefully compared the results of his labor, and which parents and instructors may profitably consult in teaching these lessons. It is a book *to be studied*, containing milk for babes and meat for men.

A word may be necessary respecting its use. As a preparation for the study of these lessons, young children should commit to memory the Lord's Prayer, in Mat. 6: 9—13, the Ten Commandments, in Ex. 20: 3—17, and a part or the whole of the Shorter Catechism.

They should next study the series for children, and then this series for youth and adults, committing to memory and repeating the language of each catechetical answer, reciting the proof-texts, or, where these are numerous or long, reading them from their Bibles, and answering each subordinate question in their own words. Before a new lesson is recited, the last should be reviewed. They should not commence this series for youth and adults, until that for children has been thoroughly studied, and carefully reviewed. But scholars more advanced in age and attainments may commence with this series, and proceed in the order of the Catechism. A difference in the importance and difficulty of the topics produces considerable inequality in the length of the lessons. If any of them are found too long for a single session, they may be divided ; and where they are, the fore part of the lesson should be reviewed when the latter part of it is recited ; and where there are two or more lessons on one catechetical answer, they should be reviewed in connection with the last, that the whole subject may be brought before the mind in one view. Studied in this manner, we hope that the book may be used with interest and profit.

"If Christian catechisms," says Dr. Watts, "could be framed in the manner of a Socratic dispute, by question and answer, it would wonderfully enlighten the minds of children, and it would improve their intellectual and reasoning powers, at the same time that it would lead them into a knowledge of religion." We hope that this book may enable many Christian parents to realize in their dear children the precious benefits of which this author of many excellent hymns and books for the young here speaks.

Catechetical instruction is recommended by the example of the venerable men whom we delight to honor, and who laid in our beloved land the foundation of Christian institutions. Our fathers passed a law in 1642, requiring all masters and heads of families to catechize their children and households at least once a week ; another, in

1669, calling the attention of all clergymen to the duty of public catechizing ; and a third, in 1671, requiring the selectmen of the several towns to go through them respectively, from house to house, and see that the provisions of the first law were duly regarded. A writer of the next period in our national history says, that the glory of New England is to be ascribed, under God, to the fidelity of the Puritans in the religious education of their children ; and we may add, with equal truth, if she is never to relinquish that glory, nor to exchange her dear name for *Ichabod*, she must faithfully catechize her children, and teach them diligently the law of the Lord.

The parent who does this on the Sabbath evening, and other suitable occasions, will prepare his children to be faithful hearers of the word and good members of society ; and if he dies without witnessing their conversion, he will at least enjoy the reflection that they have a "form of sound words," which may become to them life and salvation when he is dead and in his grave. The pastor who communicates to the children and people of his charge a thorough knowledge of the doctrines and duties of revealed religion, will not probably be pained by the sight of them driven about by every wind of doctrine, but will find occasion to rejoice in their steadfastness in the faith. If this Question Book promotes the doctrinal and practical study of the Bible, and if, in answer to prayer, the Holy Ghost renders the knowledge thence derived the wisdom and power of God unto salvation, the desires of its author will be realized.

PART I.—DOCTRINAL.

LESSON I.

THE CHIEF END OF MAN.

QUESTION I. *What is the chief end of man?*

ANSWER. Man's chief end is to glorify God, and to enjoy him forever.

1. What is the meaning of the words, "chief end?" Ec. 12: 13. 1 Pe. 1: 9, principal aim, design, or business; the main object.
2. What ends do mankind naturally seek? Mat. 16: 26, the world; — Lu. 12: 15; — 1 Co. 10: 24, wealth; — Mat. 18: 1, distinction; — and 1 Ti. 5: 6, pleasure.
3. How will these, sought as the *chief* end, affect human happiness? Ec. 1: 14. Is. 57: 21.
4. What secondary and subordinate ends may we seek? Ga. 6: 10. 1 Th. 4: 11, 12.
5. In whom ought we to seek our chief end? Ps. 16: 5. Ro. 11: 36.
6. What is the *glory* of God? The lustre of his perfections.
7. How many distinctions are commonly made in it? Two, — it is either essential, as it exists absolutely in himself, or declarative, as

it is manifested and made known to his intelligent creatures.

8. Which is here referred to? The latter.
9. What is it to "glorify" God? Ex. 15: 11, to acknowledge him in his true character; — De. 6: 5, to love him supremely; — Jos. 7: 19, 20; Job 11: 14, to confess and forsake sin; — and Mat. 5: 16. He. 12: 28, to serve him.
10. How is God glorified by the love and obedience of men? As a father is honored by the love of his children, or a king by the obedience of his subjects.
11. What texts require you to glorify God? 1 Ch. 16: 28, 29. 1 Co. 6: 20.
12. With what should we connect the idea of God's glory? 1 Co. 10: 31.
13. What grace do you need in order to glorify God? Ro. 14: 23. He. 11: 6.
14. What method of glorifying him is noticed in Ps. 96: 6—9? — In Ps. 103: 1, 3? — In 1 Ti. 4: 4, 5?
15. Who has perfectly glorified him on earth? Jn. 17: 4.
16. Why could he not have had regard in his mission mainly to his own happiness? Jn. 5: 30, 1. c.
17. Should, then, our regard for God and his glory have greater influence with us than our desire for our own happiness?
18. What is it to "enjoy" God? Ro. 8: 14—17, 29, 30, to be like him, his child and heir; — Jn. 17: 22, 23, to be united to him; — Ga. 2: 20. Co. 3: 3, to partake of his life;

—and Ep. 3: 19, to be filled with his fullness.

19. What method of enjoying God is spoken of in Ps. 95? — In Ps. 107? — In Ps. 122?
20. In man's original state, did he perfectly enjoy God? Ge. 1: 27—31. Ec. 7: 29, f. c.
21. What has robbed him of that enjoyment? Is. 59: 2.
22. Why cannot the wicked glorify and enjoy God? Ro. 8: 7. 1 Co. 2: 14, 15.
23. What must they do in order to glorify and enjoy him? Eze. 18: 30—32. Lu. 13: 3.
24. If you make God your chief end, how will it affect your happiness both in this life and in that which is to come? Pr. 3: 17. Mat. 6: 33. 1 Ti. 4: 8.
25. How long will the happiness, thus secured, continue? (De. 12: 28. Is. 60: 19, 20.) Mat. 25: 46, l. c. Re. 21: 4.

LESSON II.

THE BIBLE A DIVINE RULE.

Q. II. *What rule hath God given to direct us, how we may glorify and enjoy him?*

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

1. What is the meaning of the word *Scripture*? Writing.
2. — *Bible*? Book.
3. In what languages was the Bible originally written? The Old Testament principally in Hebrew, and the New in Greek.
4. What is a Testament? Ps. 89: 3, 4, 28, 29.
5. Do the terms Old and New, applied to it in Scripture, denote two covenants, or different dispensations of the same covenant? Ga. 3: 15—17. He. 9: 15—18.
6. What is peculiar to the Old Testament? Jn. 1: 45. He. 10: 1, ceremonial types and predictions of the Messiah.
7. What, to the New? Mat. 1: 22. Lu. 24: 27. Ac. 2: 14—21, the mission of Christ, the completion of the Bible, and the advent of the Holy Spirit.
8. How many books are there in the Old Testament? (See abbreviations, etc., p. ii.)
9. What are they? “ “
10. How many books in the New Testament? (See abbreviations, etc., p. ii.)
11. What are they? “ “
12. How many of these books have you read?
13. Have you ever read the Bible through in course?
14. How many times?
15. How many years was God in giving mankind the Bible? About 1550.
16. Will you give the names, character, and history of some of the writers?
17. Is it probable that fifty such men, in ages and countries so remote from each other, would unite in a design to deceive the world?

18. Did they claim to speak the will of God? De. 5: 1, seq. vs. 1 Co. 11: 23.
-

LESSON III.

REVELATION AND INSPIRATION.

Q. II.

A. Continued.

1. How does it appear that the Bible is the word of God, from the history of the book? We can retrace it to the men who received it from God.
2. How, from miracles? Mat. 4: 23—25. Ac. 5: 12. He. 2: 4.
3. How, from prophecy? Is. 52: 14; 53: 3, C. Mat. 4: 1, 2. (Zec. 11: 12, C. Mat. 26: 15. Ps. 22: 16, 18; 69: 21, C. Mat. 27: 34. Mar. 15: 24, 25.)
4. How, from its superior morality? Ex. 20: 2—17, C. Mat. 5: 21—44.
5. How, from the change of character which it produces? Ac. 26.
6. How, from experience of its power? Jn. 7: 17, which should read, "*is willing or disposed* to do his will," etc. 1 Jn. 5: 10.
7. How can you gain this inward witness of the truth of Christianity? Ro. 12: 2. 1 Co. 2: 12—16.
8. Why was a divine revelation necessary? Ro. 1: 20—26. 1 Co. 1: 21.

9. How did God give the Bible to those who wrote it? 2 Pe. 1: 21.
10. Were the sacred writers so inspired as to preserve them from all errors, and to render their writings the word of God? 2 Sam. 23: 2. (Mar. 13: 11. Lu. 12: 12. Jn. 14: 26. Ac. 1: 2; 2: 4.) 2 Ti. 3: 16.
11. What proof is there that the Bible is a perfect and sufficient rule of faith and practice? Ps. 19: 7. Ec. 12: 13.
12. What, that it is intelligible? Ps. 119: 130. Is. 35: 8, l. c.
13. What, that it is superior to tradition and to all human authority? Ps. 119: 99, 100. 1 Co. 2: 5. 1 Ti. 4: 7.
14. How are we required to study and to teach it? De. 6: 7. Jn. 5: 39. Ac. 17: 11.
15. What effect will it have on the happiness of those who live as it directs? Ps. 119: 165. Ga. 6: 16. 2 Ti. 3: 15.
16. What use will be made of it in the future judgment? Ro. 2: 12, 16. Re. 20: 12.

LESSON IV.

THE BEING OF GOD.

Q. III. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning

God, and what duty God requires of man.

1. Into what two parts, corresponding with those of the catechism, does this answer divide all the subjects of revelation? Doctrinal, or what we are to believe; and practical, or what we are to do.
2. What is it to *believe* what the Bible teaches about God? Jn. 3: 33.
3. Why is a belief in the divine existence important? He. 11: 6.
4. How can you prove the existence of God from creation? Ps. 19: 1-4. Ro. 10: 18. He. 3: 4.
5. How, from the preservation and government of the world? Job 26. Ps. 58: 11. Pr. 16: 33.
6. How, from conscience and a sense of responsibility? Ro. 2: 13-15.
7. How does it appear that Atheists are inexcusable? Ro. 1: 20-32.
8. What do the Scriptures style such persons? Ps. 14: 1; 53: 1.
9. Is the doctrine of the divine existence received in words by any who deny it in their deeds? Ti. 1: 16.
10. Why does not a right belief concerning God prevail among the heathen. Ro. 1: 28.
11. What connection has it with salvation? Jn. 17: 3; 20: 31.
12. How must we receive the doctrine of the divine existence, in order to be savingly benefited by it? Ro. 10: 10 f c

13. Can any creature perfectly comprehend the Creator? Job 26: 14.
14. Will study enable us to understand what is revealed of him? Ho. 6: 3.
15. Why are we prone to form false conceptions of God? Ps. 50: 21, s. c. Ro. 1: 28, f. c.
16. What else do the Scriptures teach us, beside what we are to believe concerning God? Mi. 6: 8.
17. Which part of the catechism relates more especially to our duties? Part II.
18. What is essential to true spiritual obedience? Ro. 13: 10. Ep. 2: 10.

LESSON V.

SPIRITUALITY, INFINITY, AND OMNIPRESENCE OF GOD.

Q. IV. *What is God?*

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

1. What evidence is there that God is a Spirit? Jn. 4: 24.
2. What spirits has he created? Ps. 104: 4.
Zec. 12: 1, l. c. He. 12: 9.
3. Is he visible or invisible? 1 Ti. 6: 16.

4. How is he manifested unto us? Jn. 14: 9.
Co. 1: 15.
5. How can you explain Ac. 4: 28, 30. 1 Pe.
3: 12, and other such texts, where the
members and actions of a material body
are ascribed to him? They are figures;
eyes and ears denote his omnipresence and
omniscience; hands and feet, his power;
face, his favor, etc.
6. What texts forbid us to form any material or
mental image of him? Ex. 20: 4. De. 4:
12, 15. Ro. 1: 23.
7. If God is a Spirit, how should we worship
him? Jn. 4: 24.
8. How are his attributes commonly classed?
Into natural and moral.
9. Which are natural attributes? Infinity, eter-
nity, unchangeableness, and power.
10. Which are moral attributes? Holiness, jus-
tice, goodness, and truth.
11. To which class does wisdom belong? To
both, implying knowledge and goodness.
12. In what respects is God infinite? A. IV.
13. What text proves his infinity? Je. 23: 23.
14. Can finite beings fully comprehend an infinite
God? Job 11: 7. Ps. 145: 3.
15. What do we mean by the omnipresence of
God?
16. What text proves it? Je. 23: 24, l. c.
17. How does he manifest his special presence to
his church below? Ex. 20: 24, l. c. Eze.
36: 27.
18. How, to the saints in heaven? Ps. 16: 11, a.
and t. c. 1 Jn. 3: 2.

19. How, to the lost in hell? Mat. 8: 12; 13: 50. Re. 20: 15.

20. Why can none escape from his notice and government? Ps. 139: 7—12.

LESSON VI.

ETERNITY, UNCHANGEABLENESS, POWER AND WISDOM OF GOD.

Q. IV.

A. Continued.

1. What proof is there that God's existence is without beginning or end? Ps. 90: 2; 93: 2. Re. 1: 8.
2. How does he regard time? Ps. 90: 4. 2 Pe. 3: 8.
3. How does our immortality differ from his eternity? One had a beginning; the other had none; but neither will have an end.
4. In what sense is God unchangeable? In his being, attributes, and purposes.
5. What proof is there that God is unchangeable? 1 Sa. 15: 29. Mal. 3: 6. Ja. 1: 17.
6. How are we to understand the texts where he is said to repent? Ge. 6: 6. Jon. 3: 10. They denote nothing inconsistent with the divine immutability, but only such changes in God's treatment of his creatures, as fulfil

his eternal purposes, and evince the rectitude of his government.

7. Is he still the immutable enemy of sin, and the unchangeable friend of holiness? Am. 5: 14, 15.
8. Ought you to be like him in this respect?
9. What is the power of God commonly called? Omnipotence, Almightyness.
10. What texts assert it? Ps. 62: 11. Ro. 15: 3.
11. When it is said that God cannot lie, does the language imply any limitation of his power? 1 Sa. 15: 29, C. Mat. 19: 26. He. 6: 18. Ti. 1: 2.
12. What exhibition of his power is noticed in Ps. 135: 6, seq. vs.?—In Je. 32: 17?—In Job 9: 12?—In Is. 53: 1—3, 11?
13. What encouragement does his power afford the righteous? Ro. 8: 31. Ph. 4: 13.
14. Why should it alarm the wicked?
15. What does wisdom imply? See L. V. qs. 11.
16. What is omniscience? God's infinite knowledge.
17. How can you prove it to be an attribute of God? Ac. 15: 18. 1 Jn. 3: 20.
18. What objects of his knowledge are noticed in Job 34: 21, 22?—In Ps. 139: 1—12?—In Pr. 15: 3?—In Is. 40: 28?—In Je. 23: 24?
19. How can you prove from Scripture that God is "wise"? Ps. 147: 5, l. c. 1 Ti. 1: 17.
20. What display of his wisdom is noticed in Ps. 19: 1—7; 104: 24?—In Je. 10: 12, 13?—In Ro. 11: 33?

21. Is it most remarkably exhibited in creation, providence, or redemption? Redemption.
22. What must we do if we would be wise? 1 Ki. 3: 5—12. Ja. 1: 5.
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LESSON VII.

HOLINESS, JUSTICE, GOODNESS, AND TRUTH
OF GOD.

Q. IV.

A. Continued.

1. What text asserts the holiness of God? Ex. 15: 11. Re. 4: 8; 15: 4.
2. What manifestation of it is made in his law? Ro. 7: 12.
3. What things are called holy on account of their relation to him? Ps. 105: 42. Is. 57: 15; 62: 12. Re. 14: 10.
4. How does the Bible express his holy displeasure against sin and sinners? Ps. 7: 11—13. Pr. 11: 20, f. c. 15: 9, f. c. 26, f. c. Na. 1: 6. Re. 6: 16, 17.
5. Ought we to be like him in holiness? 1 Pe. 1: 15, 16.
6. What other word denotes nearly the same idea as the *justice* of God? De. 32: 4. Ps. 36: 6.
7. How can you prove that God is just or righteous? Je. 50: 7, l. c.
8. To what does his justice dispose him in regard to the righteous and the wicked respectively? Ex. 34: 7. Ps. 115: 11, 12.

9. How does he regard justice in his creatures?
Ps. 11: 7.
10. How can he be just, and yet forgive us our sins? Is. 53: 6. Ro. 3: 25, 26.
11. What other terms denote nearly the same attribute as the word "goodness"? Benevolence, love, mercy and grace.
12. What is the proof of his goodness? Ex. 34: 6, 7. Ps. 119: 68. Mat. 19: 17.
13. What act of his goodness is spoken of in Ge. 1: 27, 28, 31?—In Ps. 145: 15, 16?—In Mat. 5: 45?—In Ro. 11: 22?
14. Who are special objects of his goodness? Ps. 31: 19; 106: 4, 5. 1 Co. 2: 9.
15. What does his goodness demand of us? Ps. 107: 1, 8, 15, 21, 31.
16. What other attribute is nearly allied to the "truth" or veracity of God? Ps. 36: 5, l. c. faithfulness.
17. How do the truth and faithfulness of God appear? Ps. 146: 6. 1 Pe. 1: 25.
18. Have any of his promises or threatenings failed? (Jos. 21: 45; 23: 14. La. 2: 17. Zec. 1: 6.) Mat. 5: 18. He. 10: 23.
19. How then do you explain such passages as Jon. 3: 4, l. c.; C. 3: 10? Such threatenings are not absolute, but conditional, though the condition is implied.
20. If God is so wise, holy, just, good and faithful, what manner of persons ought we to be?
2 Pe. 3: 11. 1 Jn. 3: 1—6.

LESSON VIII.

THE UNITY OF GOD.

Q. V. *Are there more Gods than one?*

A. There is but one only, the living and true God?

1. What texts prove that God is the only supreme being? De. 4: 39; (6: 4. Is. 45: 22.) Ga. 3: 20.
2. What is the meaning of such texts in relation to this subject? They assert the divine unity in opposition to a plurality of gods.
3. Which of the ten commandments speaks of the unity and supremacy of God?
4. Which forbids the worship of idols?
5. How does Jehovah regard those who worship other gods? Ps. 16: 4; 97: 7.
6. What are all other deities? Is. 46: 9. 1 Co. 8: 5, 6, false gods.
7. Why are angels sometimes called gods? Ps. 97: 7, C. 103: 20; on account of their exaltation.
8. Why rulers? Ex. 22: 28. Ps. 82: 6, C. Ro. 13: 4.
9. Why idols? 1 Ch. 5: 25. Je. 10: 5, because they are wickedly regarded as gods.
10. What does Paul call the sin of covetousness? Co. 3: 5.
11. Are idols living and immortal gods? Je. 10: 11.
12. Why is Jehovah called the "living" God? Ps. 115: 4—7. Jn. 5: 26. Ac. 17: 28, l. c.

13. Why the "true" God? Je. 10: 10, seq. vs.
14. Why have so many lost the knowledge of the one true God? Ro. 1: 28.
15. What then must we do if we would retain it, and be benefited by it?

LESSON IX.

THE TRINITY AND PERSONALITY OF GOD.

Q. VI. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead, the Father, Son, and Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

1. In what terms is the unity of the divine essence asserted in Scripture? Jn. 17: 21, 22. 1 Jn. 5: 7, l. c.
2. In how many distinctions is this one God revealed to us in the Bible? Three.
3. What are they? Mat. 28: 19.
4. What is the meaning of the term *Trinity*? *Tri-unity*, or three in one.
5. What is meant by *Godhead*? The divine nature.
6. What common name is applied to the three, in the answer at the head of this lesson?
7. Which of the three is referred to in Heb. 1: 3, f. c., and in 2 Cor. 4: 6?

8. What is the meaning of the term *person*? Applied to the Father, the Son, or the Holy Ghost, it is used in a limited and peculiar sense, to denote not a separate Being, but an eternal distinction in the Godhead, such that each of these three can hold distinct offices, perform appropriate works, and speak to and of each other.
9. What are those called who maintain that these three persons are three gods? Tri-theists.
10. What are those called who maintain the personality and supreme divinity of the Father, but regard Christ and the Holy Ghost as very exalted and distinct creatures? Arians.
11. What those who, holding similar views of the Father, regard Christ and the Holy Spirit as mere modes of his existence and action? Sabellians.
12. What those who, entertaining the same opinion of the Father, regard Christ as a mere man, and the Holy Ghost not as a person, but only as an influence or manifestation of the one God, even the Father? Socinians.
13. What those who maintain any of these views of the Godhead at the present day? Unitarians, though this term includes a few Transcendentalists, or modern Mystics, who regard nature as God, and human souls as specks of divinity, and whose sentiments are much like those of Pantheists.
14. What those who, in opposition to these, acknowledge the unity of the essence, and the

tri-personality of the Godhead, and maintain the supreme divinity of each person in it? Trinitarians.

15. What personal property is peculiar to each of the three? Ps. 2: 7. — Jn. 1: 14; 15: 26, C. Ro. 8: 9. — Ga. 4: 6.
16. Why is the Father called the first person, the Son the second, and the Holy Ghost the third? For convenience, and with regard not to dignity, but to the order of manifestation and of Scripture. Mat. 28. 19.
17. What texts prove that there are three persons in the Godhead? Mat. 3: 16, 17; 28: 19. Jn. 14: 26. (Ps. 51: 11, 12, C. 110: 1. Ep. 2: 18. 2 Co. 13: 14. 1 Th. 1: 1—6. He. 9: 14. 1 Pe. 1: 2. 1 Jn. 5: 7.)
18. What personal pronouns, properties and actions are applied to each in the texts just cited?
19. How does it appear that the doctrine of three persons in one God is not a contradiction nor an absurdity? To say that each person is in *some* sense God, while in *some other* sense they all constitute one God, is neither a contradiction nor an absurdity.
20. Can a man intelligently reject the Scriptural doctrine of the Son or of the Holy Ghost, and yet be a true worshipper of the Father? 1 Jn. 2: 23.
21. Is the doctrine of a trinity of persons in the Godhead addressed principally to reason or to faith? Co. 2: 2, l. c. It is revealed as a *fact* to be believed, but the *mode* in which the three are one, or the one three, is a mystery.

18 THE DIVINITY OF THE THREE IN ONE.

- 22.** What enables faith to receive this doctrine, which reason cannot fully comprehend?
Jn. 20 : 31, the word of God.
- 23.** What evidence does the Bible contain of conversion, where men had not obtained a distinct and adequate knowledge of the doctrines in A. VI.? Jn. 9 : 35 — 38.
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LESSON X.

THE DIVINITY OF THE THREE IN ONE.

Q. VI.

A. Continued.

1. What names and titles of supreme divinity are applied to the Father? Jn. 8 : 41. Ja. 3 : 9.
2. What, to the Son? Is. 9 : 6. Ro. 9 : 5. Ph. 2 : 6. Co. 2 : 9.
3. What to the Holy Ghost? Is. 6 : 8, 9, C. Ac. 28 : 25, 28; 5 : 3, 4.
4. How does it appear that each of them is omniscient? Mat. 6 : 32. — Jn. 21 : 17. — Lu. 12 : 12. Jn. 14 : 26. 1 Co. 2 : 10.
5. Omnipotent? De. 32 : 6. — Re. 1 : 8. — Ac. 1 : 8.
6. Eternal? Jn. 3 : 35, 36; 17 : 24, l. c. — 1 Jn. 5 : 20, l. c. — He. 9 : 14.
7. Omnipresent? Lu. 10 : 21. — Mat. 18 : 20. — Jo. 2 : 28, 29, C. Ac. 2 : 17, 18.

8. What moral attributes are ascribed to each of them? De. 32: 4. Jn. 3: 16;—5: 30. He. 7: 26. Rev. 5: 12, 13.—Isa. 11: 2, 3.
9. How does it appear that each was concerned in the creation of the world? Is. 64: 8. Mal. 2: 10.—Jn. 1: 3. He. 3: 4.—Ge 1: 2.
10. — In its preservation and government? Mar. 14: 36.—Ro. 9: 5. Ep. 1: 22, 23.—Ps. 51: 12.
11. — In miracles, of which resurrection is the chief? Jn. 5: 21. Ro. 6: 4. 2 Co. 4: 14. Ep. 1: 20.—Jn. 6: 40; 10: 17, 18; 11: 44.—Ro. 8: 11.
12. In what language is divine honor rendered to each of them? Lu. 22: 42. Jn. 17: 5.—He. 1: 6. Jn. 20: 28. Ac. 7: 59. Re. 5: 12.—Eze. 37: 9.
13. How can you explain in harmony with this doctrine Jn. 14: 28, l. c. ? Such texts refer to Christ's assumed nature, to his office as mediator, in which he was subordinate to the Father and worshipped him.
14. On whom are we dependent for all our knowledge of this doctrine? Mat. 11: 27. 1 Co. 2: 9, 10.
15. Why does the unbelief which rejects the divinity of one of the three persons in the Godhead tend to general scepticism? The divinity of each person depends on the same kind of evidence, and the rejection of one revealed truth prepares men to reject another, and ultimately the whole.
16. May you hold it in unrighteousness? Ro. 1: 18.

17. What connection has it with salvation? Jn. 15: 23; 17: 3. 1 Pe. 1: 2.
18. What can render it of saving benefit? Ac. 20: 21.
19. How do we acknowledge this doctrine in baptism? Mat. 28: 19. Baptism is a sign and seal of salvation through the respective offices of the Father, and of the Son, and of the Holy Ghost.

LESSON XI.

DECREES.

Q. VII. *What are the decrees of God?*

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

1. Do mankind generally act without a plan?
2. What limits their plans? Their finite powers and understanding.
3. What may we infer from the infinity of God in regard to his plan? That it comprehends all time and all events.
4. What confirmation of this sentiment does the Bible contain? Ac. 15: 18.
5. What do the Scriptures call God's plan? Ac. 4: 28. Ro. 8: 28, 29.

6. What is it called in A. VII.?
7. What reason have you to think that God always intended to do what he does? Job. 23: 13, l. c. Is. 46: 10.
8. Does any thing take place by chance? Pr. 16: 33. Mat. 10: 29—31.
9. How does it appear that God's plan or purpose is eternal? 1 Co. 2: 7. Ep. 1: 4.
10. — Absolute? Ep. 1: 11.
11. — Wise and good? Mat. 11: 26. Ep. 3: 10, seq. vs.
12. — Unchangeable? Ps. 33: 11. Is. 14: 24, 27. Da. 4: 35.
13. With what emotions should we contemplate it? Ro. 11: 33.
14. What moved him to make it? Ps. 135: 6. Re. 4: 11, l. c.
15. What end does it secure? Pr. 16: 4. Ro. 9: 22, 23. Ep. 1: 6, f. c.
16. Do the plans of man interfere with the freedom of his action?
17. How can you prove that the plans of God do not interfere with our freedom? Isa. 10: 5—7. Ac. 2: 23; 4: 27, 28.
18. Did he purpose the existence of natural and moral evil? 1 Pe. 2: 8. Jude 4.
19. What is his decree respecting men and angels called? Ro. 9: 11, 13, 18. 1 Ti. 5: 21. Jude 6, predestination.
20. What proof is there that the number of the predestinated and the elect is fixed? Jn. 13: 18. Ep. 1: 4. 2 Th. 2: 13, 14. 2 Ti. 2: 19.
21. If we refer such texts as Ro. 9: 10—12, to a

- national rather than to an individual election, do we increase or diminish the difficulties which attend their explanation?
22. What is his purpose in regard to believers called? Ro. 11: 7. 1 Th. 1: 4.
 23. Were they elected on account of any foreseen goodness in them? 2 Ti. 1: 9.
 24. Were they elected arbitrarily, or without good and sufficient reasons? Ro. 8: 27—30; 9: 10—16. Eph. 1.
 25. If God had such reasons, can he properly be called a respecter of persons? Ac. 10: 34. Ro. 9: 19—21.
 26. Has God appointed means as well as ends? Ac. 27: 23, 24, C. 31. 2 Th. 2: 13.
 27. What encouragement do his decrees afford to the use of means? 1 Pe. 1: 2.
 28. Can any one, at present, perfectly comprehend all the purposes of God? De. 29: 29. Ps. 36: 6.
 29. What must be the state of the heart which rebels against the purposes of God, when properly understood? Ro. 9: 20—24.

LESSON XII.

EXECUTION OF DECREES.

Q. VIII. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

1. How do we learn the purposes of men? Mat. 7: 16, 20, from their declarations and actions.
2. How can we learn what the purposes of God are? In a similar manner.
3. Is he an active and influential agent? Is. 45: 7. Jn. 5: 17. Ac. 17: 28. 1 Co. 12: 6.
4. What is it for him to execute his decrees? Is. 46: 10, to accomplish the things determined upon.
5. Why do the decrees of men sometimes fail of fulfilment? For want of power to execute them, etc.
6. Why will not God's decrees fail? Is. 14: 24. Da. 4: 35.
7. What, at first, exhibited the purposes of God? He. 1: 10.
8. What is the work of creation? A. IX.
9. How extensive is it? Ps. 104: 24.
10. In what light does creation exhibit his decrees? De. 32: 4. Ec. 3: 14, as perfect;—and Ps. 111: 3, as glorious.
11. What is providence? A. XI.
12. In it, does God employ secondary agents, means, and instruments? Is. 45: 1, seq. vs. Ac. 9: 15. Ro. 9: 17.
13. How does it appear that he is not confined to any one mode of operation? Jn. 3: 8. 1 Cor. 12: 6.
14. How, that he did not use means in the work of creation? Gen. 1: 3. Ps. 33: 9.
15. How does he support the natural life of man and beast? Ps. 146: 7, m. c.; 147: 9.
16. Whom did he employ in the execution of his

- decree respecting the crucifixion of our Lord? Ac. 4: 27, 28.
17. Who gives to means all their efficiency in the execution of his decrees? Ps. 127: 1
Jn. 15: 5, l. c. 2 Cor. 3: 5.
 18. In speaking of "the works," in which God executes his decrees, why is no mention made of redemption? It is included in providence.
 19. What evidence have you that small things, as well as those of the greatest moment, are embraced in God's decrees? Ps. 104: 14—23.
 20. Do they embrace what are called *accidents*? Ex. 21: 13. 1 Ki. 22: 20—23. Am. 3: 6.
 21. What influence should the purposes of God, so far as his word and providence unfold them, exert upon us? Mat. 26: 39.
 22. If God executes his decrees, what may you infer in respect to his threatenings and promises? Mar. 13: 30, 31, that none of them will fail.

LESSON XIII.

CREATION OF THE WORLD.

- Q. IX. *What is the work of creation?*
- A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

1. What existed before the creation of this world?
Job 38: 6, 7. 2 Co. 5: 1. Jude 6.
2. How do the inventions of men differ from the
creations of God? As new combinations
from the production of materials out of
nothing.
3. How do you know that the world had a begin-
ning? Ge. 1: 1, from reason and Scrip-
ture.
4. How did God create the world and all other
things? Is. 42: 5; 44: 24. Ac. 17:
24.
5. How long did the progressive work of creation
occupy? Ex. 20: 11, f. c.
6. Why did he occupy six days in the work,
when he could have done it in a moment?
Ex. 20: 9—11.
7. What did he create the first day? Ge. 1:
2—5.
8. What the second? Ge. 1: 6—8.
9. — The third? Ge. 1: 9—13.
10. — The fourth? " 1: 14—19.
11. — The fifth? " 1: 20—23.
12. — The sixth? " 1: 24—27.
13. Why did he rest on the seventh? Ge. 2:
1—3, C. He. 4. Is. 40: 28.
14. Out of what did he make all things? He. 11:
3, l. c.
15. How did he make all things out of nothing?
Ps. 33: 6, 9.
16. What was the crowning act of creation? Ge.
1: 27; 2: 7, 22.
17. Did he create all things according to a settled
plan? Ps. 139: 16.

18. For what end? Ps. 19: 1. Ro. 1: 20. Re. 4: 11, l. c.
 19. Can you fully comprehend the *mode* of creation? Ps. 139: 14, s. c.
 20. What has faith to do with the doctrine of creation? He. 11: 3, f. c.
 21. With what do the Scriptures teach us to connect the thought of God? Ps. 19: 1—6; 139: 7—12. Je. 10: 11, 12.
 22. What has rendered some things which he originally pronounced "very good," exceedingly hurtful? Ge. 1: 25, l. c. 31, f. and s. c. C. De. 28: 15, 68. La. 3: 33, 39.
 23. How ought we to contemplate creation? Ps. 111: 2.
 24. Will this world forever continue as it now is? 2 Pe. 3: 10.
 25. What is the kingdom of grace called as it approaches a glorious consummation? Is. 66: 22. Re. 21: 1.
 26. Who is to be the Creator of the "new heavens" and the "new earth"? Is. 65: 17.
 27. How may you and others enter that kingdom? Jn. 3: 3.
 28. If you enter it, in what respects will you be a *new creature*? Eze. 18: 31, s. c. 2 Co. 5: 17.
 29. Does it contain any distinction of country or of sect? Co. 3: 11.
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LESSON XIV.

CREATION OF MAN.

Q. X. *How did God create man?*

A. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

1. What is the meaning of the term *Adam*?
Earth, or red earth.
2. To whom, beside the father of our race, is it applied? Ge. 5: 2.
3. Out of what did God form Adam's body? Ge. 2: 7, f. c. Job 33: 6, l. c.
4. From what did he form the body of Eve? Ge. 2: 21—24.
5. Why did God complete the work of creation by the formation of mankind? Ps. 8: 6—9.
6. How does the soul of a man differ from the life of a beast? Ec. 3: 21, C. 12: 7.
7. From whom did the rest of mankind descend? Ge. 3: 20. Ac. 17: 26, f. c.
8. What does God call Eve in her relation to Adam? Ge. 2: 18, 20, l. c.
9. What may we learn from the priority of Adam's creation? 1 Ti. 2: 12, 13.
10. What from the institution of marriage in a state of innocence? He. 13: 4, f. c. that it is honorable in all.

11. What was the employment of our first parents in Eden? Ge. 2: 15.
12. How does the Bible speak of God in relation to our bodies? Job 10: 11.
13. How, in regard to our souls? Nu. 16: 22, s. c. 27: 16, s. c. He. 12: 9.
14. After whose image were we originally created? Ge. 1: 27.
15. What do you understand by the image of God, in which man was created? 1. His *natural* image, or the likeness of man to God, as to the nature and faculties of his soul. 2. His *moral* image, or man's original likeness to him in moral character.
16. In which of these senses have we *lost* the image of God; and in which *retained* it? Ge. 9: 6. Ec. 7: 29. We have lost his *moral* image, but still retain something of his natural image.
17. How have we lost his moral image? Ge. 3: 6. Ro. 5: 19, by sin.
18. How can it be restored? By conversion and sanctification.
19. What influence has conversion on the restoration of spiritual knowledge? 1 Co. 2: 14. Co. 3: 10.
20. What, on the restoration of righteousness and holiness? Eze. 28: 15, C. Ep. 4: 24.
21. Who has exhibited original righteousness to perfection? Jn. 8: 46, f. c. Heb. 7: 26. 1 Pe. 2: 21.
22. In what are we required to be like him? Mat. 5: 48. 1 Pe. 1: 15.
23. What proof is there that God worked by design in our creation? Ps. 139: 16.

24. What should we render him for the formation of our bodies and spirits? Ro. 12: 1. 1 Co. 6: 20.
25. Is there an original aptness among men for different vocations? Ex. 31: 1—11.
26. Over what did God originally give man dominion? Ge. 1: 26, 28.
27. What has God given other animals to promote their subjection to man? Ge. 9: 2.
- 28. Does man gain and keep control of them? Ja. 3: 3, 7.
29. Why did God give man dominion over them? Job 35: 11.
30. Which is the more perfect, God's control of us, or ours of the beasts?
31. What may we learn from their subjection to us? Pr. 6: 6. Is. 1: 3.
32. What duty results from God's dominion over us? Job 1: 21. Re. 4: 11.

LESSON XV.

PROVIDENCE.

Q. XI. *What are God's works of providence?*

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures and all their actions.

1. Into how many, and what departments is God's work of providence here divided? Two: preserving and governing.
2. How can you prove that God has not left his creatures to themselves? Heb. 1: 3, t. c.
3. Is man able to control the rest of them? Job 39: 26, 27.
4. How long has his providence existed? Ps. 121: 4. Jn. 5: 17.
5. What is the proof of God's common providence? Ec. 9: 11. Ep. 1: 11, l. c.
6. What proof is there that God's providence extends to all his creatures? Ac. 14: 17; 17: 25.
7. What proof is there that his providential government extends to the sea? Ps. 107: 23, 24.
8. — To brutes? 1 Ki. 17: 4. Ps. 105: 34; (147: 9. Da. 6: 22.) Mat. 6: 26.
9. — To the weather? Job 37: 1—12.
10. — To stars and planets? Job 9: 9; 38: 31—34. Ps. 147: 4.
11. — To what we call accidents? Pr. 16: 33.
12. — To angels? Ps. 103: 20. Jude 6.
13. — To the condition, food, and lives of mankind? Ps. 75: 6, 7; 145: 15, 16. (Pr. 16: 9. Je. 10: 23.)
14. — To their thoughts and voluntary actions? Pr. 16: 1; 19: 21. (Ez. 7: 27. Ac. 16: 14.)
15. — To all things, both small and great? Ps. 103: 19; (139: 8—10. Pr. 15: 3.) Mat. 10: 30.
16. What attributes of God are specially manifested in his providence? Ps. 113: 6,

omnipresence, omniscience, power, and goodness.

17. For what do we depend on his providence?
 Ps. 66 : 9, for life and motion ; — Mat. 5 :
 45, sunshine and rain ; — Ac. 14 : 17, fruitful
 seasons ; — Ps. 87 : 7, l. c. Jn. 15 : 5.
 2 Co. 3 : 5, for all things.

LESSON XVI.

THE SAME SUBJECT.

Q. XI.

A. Continued.

1. How can you prove that God preserves his creatures? Heb. 1 : 3, l. c.
2. What consequence would follow the withdrawal of his support? Ps. 104 : 29.
3. What evidence is there that he governs them by his providence? Ps. 66 : 7. Pr. 16 : 9. Ac. 17 : 28.
4. How does it influence the gracious purposes, affections and actions of men? Ph. 2 : 13.
5. What proof is there that his providence extends to sin and misery? Ex. 14 : 17. Am. 3 : 6, l. c. 2 Th. 2 : 10—12.
6. What agency has he in the sinful designs, exercises and conduct of men? Ac. 14 : 16, at least a sustaining and permitting ; — 2 Ki. 19 : 28, a limiting and restraining ; — Ge. 50 : 20, an overruling.

7. Will you turn to the passages where the following events are recorded, and see whether God did not overrule them for good, while he condemned the men that brought them to pass? The sale of Joseph; the Egyptians' refusal to let Israel go, and the pursuit of them; Sennacherib's invasion of Judah; the crucifixion of Christ; the martyrdom of Stephen; and the persecution of the primitive Christians.
8. What declarations of Scripture are harmonious with these events of history? Ps. 76: 10. Ro. 3: 5—8.
9. Is God the responsible author of such events? Je. 7: 9, 10. 1 Co. 14: 33. Ja. 1: 13, 14.
10. How can you show that his providential government is "wise and good?" Job 9: 4. Ro. 8: 28.
11. How, that it is "powerful?" Da. 4: 35.
12. How, that it is "right and holy?" Ge. 18: 25. Ps. 145: 17.
13. Is its rectitude *always* manifested in the present life? Ps. 77: 19. Ec. 9: 2.
14. Is it *commonly* evident here? Pr. 11: 31.
15. When will its rectitude more fully appear? Jn. 13: 7. Ac. 17: 30, 31, in future days, at the final judgment, and in eternity.
16. Whom does it employ? Ps. 34: 7. Je. 39: 11, seq. vs. men and angels.
17. How does it appear that he has a peculiar or special providence over his church and people? (Ps. 34: 9, 10, 17—22; 56: 8.) He. 11: 33, 34.
18. How do saints regard the providence of God?

Ps. 107: 43, with observation and study;—
 Job 1: 21, l. c. Ps. 39: 9. Jn. 18: 11, l.
 c., with submission;—Ps. 145: 10, with
 gratitude, joy and praise.

19. How do the unrenewed and sinful regard it?
 Is. 45: 9. Rom. 9: 19—21.
20. What do they need? Ac. 3: 19. Ro. 12: 2.
21. What danger attends their neglect of providence? Ps. 28: 5.

LESSON XVII.

THE COVENANT OF WORKS.

Q. XII. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

1. What is a covenant? A constitution, a settled plan of operation, or an agreement between two parties.
2. How many covenants has God formed, relative to human happiness? Ga. 4: 24, s. c.
3. What are they? One is called a covenant of

works, because the blessing it promised was dependent on perfect obedience; and the other, a covenant of grace, because the blessing which it offers is an unmerited favor.

4. Which is referred to in A. XII.? The covenant of works.
5. Who were personally concerned in that covenant? God and man.
6. In the covenant of works, was man under law? Ro. 2: 14.
7. How was that law given him? Ge. 1: 27, C. Ro. 2: 15.
8. How did God provide by this covenant for the happiness of mankind? Ge. 2.
9. What blessing did God promise them? Ge. 42: 18, m. c. Ga. 3: 12, life.
10. On what condition? Ro. 10: 5.
11. What was the sign or test of that covenant? Ge. 2: 17, f. c.
12. What was its penalty? Ge. 2: 17, l. c. 3: 3, l. c. Ga. 3: 10. Ja. 2: 10, death.
13. What was the life it promised, and the death it threatened? Ro. 5: 12, f. c. 6: 23. Eph. 2: 1, seq. vs. natural, spiritual, and eternal.
14. Under it were our first parents in a state of probation? Ge. 2: 16, 17.
15. What evidence is there that we, as well as our first parents, were included in it? Ro. 5: 12, 19.
16. Why cannot we, at present, be justified by the law, and secure eternal life by this covenant? Ro. 3: 19, 20; 9: 31, 32. Ga. 2: 16.

17. How then can you be saved? Ac. 4: 12.
1 Co. 3: 11.
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LESSON XVIII.

THE FALL OF MAN.

Q. XIII. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

1. How does it appear that our first parents were created in a state of holiness and happiness? Ge. 1: 27. Ec. 7: 29.
2. In that state, to what did God leave them?
A. XIII. f. c.
3. What is the "freedom of the will?" De. 30: 19, free action; choice in view of motives.
4. Does man still possess freedom of will? He possesses all the natural faculties to choose what is right as well as what is wrong, but his sinful desires and affections enslave him.
5. Since the fall, what has enslaved the will? Ro. 6: 16; 7: 15, 18.
6. In whom may we obtain freedom from this servitude? Jn. 6: 44, 65. Ro. 8: 2—4.

7. Is that freedom complete as soon as we believe in Christ? Ro. 7: 23—25.
 8. When will it be complete? 1 Jn. 3: 2. Ep. 4: 13.
 9. Why cannot the original transgression be ascribed to God? Job 34: 10. Ac. 2: 23. (Ro. 7: 10—12; 9: 19, 20. Ep. 1: 4.) Ja. 1: 13.
 10. How does he prevent sin and promote holiness? Is. 5: 4.
 11. Who was the culpable author of the original transgression? Pr. 9: 12. Ho. 13: 9, f. c. C. Ec. 7: 29.
 12. Wherein does it appear that our first parents were free to obey or to transgress the law? Ge. 2: 16, 17.
 13. While they continued in their original state, under what covenant were they? That of works.
 14. How did they fall from it? A. XIII. l. c.
 15. What does Paul call their sin in Ro. 5: 17?
 16. To whom is sin an offence? De. 32: 19. Ps. 119: 163.
 17. To whom is it a delight? Pr. 14: 9. Is. 30: 1.
 18. Is it a loathing or a delight to you?
 19. Are you still under obligation to keep the whole law? Mat. 5: 18, 48. Ro. 3: 31. Ja. 2: 10.
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LESSON XIX.

THE NATURE OF SIN.

Q. XIV. *What is sin?*

A. Sin is any want of conformity unto, or transgression of, the law of God.

1. What does sin imply? Ro. 4: 15; 5: 13, the existence of a law.
2. How does God's law give us the knowledge of sin? Ro. 7: 7.
3. What proof does the last text contain that his law extends to the heart as well as to external actions?
4. Where is his law written? Ro. 2: 14, 15, in the human heart;—Ps. 147: 19, 20, in the Bible.
5. What proof is there that we have lost by the fall all conformity to his law, and become perverse? Is. 1: 5, 6. Ro. 5: 19, f. c. Ep. 2: 3.
6. Why is a want of conformity to God's law here called sin? Because moral creatures are under obligation to be conformed to the law and image of their Creator; and if they are not, they sin.
7. What, in addition to the direct testimony of conscience and the Bible, proves that sin is in the world? Ro. 5: 12; 8: 22.
8. What is original sin here called? Want of conformity to God's law.
9. What is actual sin called? Transgression of that law.

10. What are sins of omission? 2 Th. 1: 8, ignorance of divine things where knowledge is attainable; — Ps. 81: 1—11, neglect of public worship; — Is. 5: 7, of beneficence; — Je. 10: 25, f. c. or of prayer.
11. What are sins of commission? Such as are forbidden in the commandments; 1 Jn. 3: 4, all transgression.
12. What state of heart does habitual sin imply? Ro. 2: 5; 8: 7. 1 Co. 2: 14.
13. What is the result of sin unpardoned? Ro. 6: 16, 21, 23.
14. To what do the sacred writers compare sin? (Is. 30: 22. Zec. 3: 3.) 2 Co. 7: 1.
15. How do God and holy beings regard it? Ps. 7: 11. Je. 2: 19; 44: 4. Ro. 7: 13, l. c. 24, l. c.
16. How, the wicked? Ps. 50: 16—20.
17. May sinners fear its consequences, while they love and practise it?
18. Where are we required to live free from it? Ps. 4: 4, f. c. 2 Co. 6: 17. 1 Th. 5: 22. 1 Jn. 2: 1, f. c.
19. What dissuasives from the practice of it does the Bible offer? Ge. 39: 9, the character of God; — Ps. 119: 9, his word; — Ro. 6: 2—4, Christ.
20. Under the covenant of grace, who can forgive sin? Mar. 2: 10, 11.
21. What sin cannot be forgiven? Mat. 12: 31, 32.
22. Why? It despises the only sacrifice for sin; and rejects finally the only agent by whom atoning blood can be applied.

LESSON XX.

THE FORBIDDEN FRUIT.

Q. XV. *What was the sin, whereby our first parents fell from the estate, wherein they were created?*

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

1. What tree bore the "forbidden fruit?" Ge. 2: 17, f. c.
2. How did our first parents sin before they actually ate that fruit? By hearkening to the tempter, by desiring and plucking the fruit.
3. Where did the tree which bore it stand? Ge. 3: 3, f. c.
4. Who was the tempter? Re. 20: 2.
5. What distinguished the serpent? Ge. 3: 1, f. c. 2 Co. 11: 3.
6. Whom did he contradict? Ge. 2: 16, 17, C. 3: 4.
7. What false promise did he make them? Ge. 3: 5.
8. How can you prove the existence of Satan from Job 1: 6—12? — From Mat. 4: 1—11?
9. What other names are applied to him in the Bible?
10. What proof of a personal devil is there in Mat. 8: 28—34?

11. Did he first tempt Adam or Eve? 1 Ti. 2: 14.
12. To what did he appeal beside her desire of knowledge? Ge. 3: 5, seq. vs.
13. What is the common result of hearing error taught? Pr. 19: 27.
14. Whom did Satan employ to tempt Adam?
15. What gave the temptation, thus presented, peculiar power? Ge. 2: 24. Ep. 5: 33.
16. What was the result of it? Ge. 3: 6.
17. What aggravation of this sin was connected with the place? It was Paradise.
18. What, with their possessions? They had all things else in abundance.
19. What, with their understanding of the law? God had just revealed it to them.
20. Did their first sin violate the whole law? Ja. 2: 10.
21. How did it evince unbelief? Ge. 2: 17, f. c. C. 3: 4, by trusting the devil instead of God.
22. How, the spirit of murder? Ge. 2: 17, l. c. C. Ro. 5: 12, by fearlessly incurring the penalty, which was death.
23. What warning does their sad example give us? 1 Co. 10: 12.

LESSON XXI.

THE BROKEN COVENANT.

Q. XVI. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

1. Were the posterity of Noah and of Abraham embraced in the covenants which God made with them? Ge. 9 : 9 ; 17 : 7—9.
2. What two covenants, for the salvation of men, have we already noticed? A. XII. qs. 1—3.
3. Who was our representative under the first? Adam.
4. Who, under the second? Christ.
5. On this account, what is Christ called? 1 Co. 15 : 45.
6. What analogy is there between the first Adam and the last? Ro. 5 : 14. 1 Co. 15 : 22, each represented men in a covenant that offered eternal life.
7. How does it appear that the first Adam represented “all mankind?” Ge. 2 : 17, l. c. C. Ro. 5 : 18, f. c.
8. In what sense did we sin in him? His actual sin was not ours; yet it broke the covenant of God with us, perverted our moral nature, and changed our relations, and entire moral condition.
9. What scriptural authority is there for this representation? Ro. 5 : 19, f. c.
10. How does it appear that Adam’s fall involved

- us in ruin? Ro. 5: 16, m. c. 17, f. c. 1
Co. 15: 22, f. c.
11. In consequence of his fall, how are we accounted and treated? Ro. 5: 12, 14; Ep. 2: 3.
 12. What is this called in Ro. 4: 8, l. c. 10, f. c.?
 13. How does it appear that the fall affected all mankind? Ge. 6: 12. Job 25: 4. Ro. 5: 12—19; 8: 7, 8.
 14. How was the human nature of Christ exempted from this corruption? Lu. 1: 35. 1 Co. 15: 47, l. c. He. 7: 26.
 15. By what word in A. XVI. is his exemption from the taint of sin alluded to? Ordinary.
 16. What difference is there in the feelings with which the righteous and the wicked contemplate this subject? Ps. 51: 3—11, C. Ro. 9: 19, 20.
 17. Does it produce humility in you?
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LESSON XXII.

MAN'S CONDITION BY THE FALL.

Q. XVII. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

1. What was man's original state? Ec. 7: 29.
2. Why is his apostacy called a "fall?" It spoiled his moral beauty as the fall of a statue from a lofty pillar dashes it to pieces.

3. Why did he fall from his original state? Ho. 14: 1.
4. By what similitude does the Psalmist represent his present condition? Ps. 40: 2.
5. Is there no exception? Ps. 14: 2, 3. Ro. 3: 12. 1 Jn. 5: 19.
6. What authority is there for saying that mankind are in an "estate of sin?" Ro. 3: 9, (19; 6: 14.) Ep. 2: 1—3.
7. What, that they are in an "estate of misery?" Ec. 8: 6. Ro. 7: 24. Ga. 3: 10.
8. How is their condition represented in Job 5: 7?—In Jn. 3: 36?
9. How, in Ro. 8: 22?—In Ep. 2: 1?—In 2: 12, 13?—In 5: 8?
10. Whose slaves are we while we continue in this state? Ep. 2: 2. 2 Ti. 2: 26.
11. Why are any careless and secure in it? Jn. 9: 39—41. Ro. 7: 9, f. c. 2 Co. 4: 4.
12. Have the unrenewed any disposition to come out of it? Ps. 81: 11. Jn. 5: 40. Ro. 8: 7.
13. What reason have you to think, that it is their duty to pray and strive to come out of it? Ps. 51: 10, 11. Eze. 18: 30—32. Lu. 13: 24.
14. How should they perform this duty? Like every other, with a holy heart.

LESSON XXIII.

MAN'S SINFULNESS.

Q. XVIII. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

1. How many kinds of sin are here noticed?
Two.

2. What are they? Original and actual.

3. In what do these divines say that original sin consists? Different theologians and common Christians may explain these terms differently. What these divines meant by them is evident from their language, A. XVIII.; but our final appeal, in all cases, must be to the Bible.

4. How does it appear that Adam's sin has in any way affected the race? Ro. 5: 19.

5. What is the want of original righteousness? The loss of the divine image, in respect to spiritual knowledge, righteousness and holiness.

6. What evidence is there that unrenewed men

are destitute of such knowledge? 1 Co. 2: 14.

7. Have they lost *all* their original righteousness and holiness? Ro. 7: 24; 8: 6—8.
8. Is this true of all mankind? Ro. 3: 10, 19. Ga. 3: 22.
9. What reason is there to believe that corruption is now *natural* to man? Ps. 58: 4, 5. Ep. 2: 3.
10. How does it affect his thoughts? Ge. 6: 5.
11. How, his understanding? Ep. 4: 18, f. c.
12. How, his will? Lu. 19: 14, l. c. Jn. 5: 40.
13. How, his desires and affections? Job 21: 14. Je. 17: 9. Ro. 1: 29—31.
14. How, his conscience? Ti. 1: 15, l. c. He. 10: 22.
15. Are his impulses and desires opposed to his conscience? Ro. 6: 19; 7: 5, 19—21.
16. For what does original sin create occasion? Ps. 51: 3—11. Ro. 7: 24.

LESSON XXIV.

MAN'S SINFULNESS.

Q. XVIII.

A. Continued.

1. How does infant baptism presuppose original sin? Ps. 51: 2. Mat. 28: 19. Ep. 5: 26. Ti. 3: 5, it is a washing, which implies defilement.
2. What additional proof is there that this defile-

ment, or moral corruption, is in some way transmitted from parents to children? Ge. 5: 3. Job 14: 4; 15: 14. Ps. 51: 5. Jn. 3: 6.

3. In consequence of it, what does God call his covenant-people in their backslidden state? Is. 1: 4.
4. Do unrenewed men, or those who have been renewed, but have fallen into a state of declension and sin, do any thing pleasing to God? (Pr. 21: 27; 15: 8; 28: 9.) Is. 1: 12—15. Ro. 8: 8.
5. Why not? Jos. 24: 19. Ro. 8: 7.
6. From what does all sin proceed? Mat. 12: 35, l. c. 15: 18—20.
7. What is *actual* sin? 1 Jn. 3: 4, transgression in thought, word, or deed.
8. How does it differ from original sin? As acts from habit, as fits of intoxication from a thirst for ardent spirit, and generally as the indulgence of a propensity from the propensity itself.
9. What relation has original sin to actual? One is the corrupt fountain; the other is the stream.
10. What influence should the doctrine that the effects of the fall descend from one generation to another, exert upon parents? Mar. 10: 13, it should humble them, and make them endeavor by their prayers, example, instruction, etc. to bring their children to Christ.
11. What renders the reformation and salvation

of those who have lived long in the practice of sin peculiarly difficult? Je. 13: 23.

12. Does habitual sin increase guilt? Ro. 2: 6; 6: 23, f. c.
13. How does it affect the account to be rendered in the judgment? Ec. 12: 14. Je. 17: 1. Ro. 14: 12.
14. What change does original sin render indispensable to our salvation? Jn. 3: 3.
15. Before it takes place, to what are we every moment liable?

LESSON XXV.

MAN'S MISERY.

Q. XIX. *What is the misery of that estate whereinto man fell?*

A. All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.

1. Why does the misery of man's fall naturally follow the guilt of it? Guilt is the cause; misery, the effect.
2. What are the principal parts of that misery, as here expressed? A loss, present evils, and a liability to others still greater, in future.

3. What was the loss? A. XIX. f. c.
4. What are the present evils? A. XIX. s. c.
5. What are the greater future evils? A. XIX.
l. c.
6. What is "communion with God?" Fellowship with him, the enjoyment of his presence.
7. What other loss does this imply? That of his image.
8. What did the tempter assure our first parents? Ge. 3: 4, 5.
9. Does he always deceive those who put their trust in him? Jn. 8: 44.
10. What evidence of this loss did Adam and Eve early give? Ge. 3: 8.
11. Why cannot the unrenewed commune with God? Is. 59: 2. Am. 3: 3. Zec. 11: 8. Ro. 8: 8.
12. What proof is there that those who are now Christians did not formerly enjoy communion with him? Ep. 2: 12.
13. What is the "wrath" of God? De. 9: 19; Ps. 2: 5. Ha. 1: 13, f. c. his just and holy displeasure at sin.
14. What has brought it upon men? Ro. 1: 18. Ep. 5: 6, l. c.
15. Is the just displeasure of one man an evil?
16. What can increase that evil? Pr. 19: 12, f. c. dignity, power, etc.
17. How would the displeasure of the whole world compare with that of God? De. 32: 40—43.
18. What quality of the divine displeasure is noticed in Ps. 7: 11?—In Jn. 3: 36?

19. Can we at present understand the full power of it? Ps. 90 : 11.
 20. What feelings should it excite? Ps. 119 : 120. He. 10 : 31.
 21. What is "the curse" of God? The expression of his displeasure or wrath, in his threatenings, in the penalty of his law, and in the punishment of sin.
 22. What proof is there in the Bible that the curse of God rests upon mankind? Ga. 3 : 10, C. Ro. 3 : 12.
 23. Does the full weight of it fall upon sinners in this life? 2 Th. 1 : 6—10. He. 10 : 26, 27.
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LESSON XXVI.

MAN'S MISERY.

Q. XIX.

A. Continued.

1. What is the third specification in A. XIX. in respect to the misery of man?
2. Of how many items does it consist? Three.
3. What is the first? The miseries of this life.
4. How does the occasional prosperity of the wicked often result? Ps. 92 : 7.
5. Why does God ever allow the righteous to suffer in this world? De. 8 : 15, 16. Is. 27 : 9, f. c. He. 12 : 11, for their sanctification; — Ps. 89 : 30—32. He. 12 : 6, for

their correction; — Ro. 8: 28, f. c. always for their good.

6. What physical or external misery which sin brings upon men in this life, is noticed in Job 14: 1? — In Ge. 3: 19? — (In De. 28: 22, 59—61? — In 1 Co. 11: 30? — In De. 28: 30? — In 28: 37? — In Ec. 2: 23? — In 2 Ch. 15: 5, 6?)
7. What moral or internal, in Ro. 11: 8. Ep. 4: 18? — (In Ro. 2: 5? — In Ep. 4: 19? — In 1 Ti. 4: 2? — In Ro. 1: 29, f. c.? — In 2 Th. 2: 11, 12? — In Ep. 2: 2? — In 2 Ti. 2: 26?)
8. What remedy has God provided for these spiritual maladies? Je. 8: 22. He. 7: 25.
9. What must we do to secure the application of this remedy? Is. 45: 22.
10. What subjected us to "death?" Ge. 2: 17, l. c. Ro. 5: 12; 6: 23, f. c.
11. Why does death and the fear of it extend to brutes and those not capable of actual transgression? Ge. 1: 26. Ro. 5: 14, to teach us the great evil of sin?
12. Is natural death loss or gain to the believer? Job 3: 17—19. 1 Co. 3: 22; 15: 55. Ph. 1: 21.
13. What is the third and last of the miseries to which sin makes us liable? A. XIX. l. c.
14. How does it appear that hell is the award of sin? Ro. 2: 8, 9.
15. What is hell called in Is. 30: 33. Re. 20: 3, 10?

16. For whom was it originally prepared? *Mat.* 25: 41, l. c.
17. Who will be cast into it? *Ps.* 9: 17.
18. How does the Bible describe the torments of hell? *Mar.* 9: 44—48.
19. What reason have you to believe that they will afflict the body as well as the soul? *Mat.* 10: 28.
20. How long will they continue? *Ps.* 92: 7. *Mat.* 25: 46, f. c. *Re.* 14: 11; 20: 10.
21. Will they be greater than you can now conceive of? *Is.* 33: 14. *Mat.* 10: 15.
22. If death should suddenly overtake you, are you every moment exposed to them?

LESSON XXVII.

ELECTION AND REDEMPTION.

Q. XX. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

1. Might God justly have left mankind to perish in their state of sin and misery? *Ps.* 143: 2.

2. Why cannot one man redeem another? Ro. 3: 23.
3. What proof is there that God alone can redeem men from sin? Is. 63: 5. Eze. 16: 5, 6. Ho. 13: 9. Ro. 5: 6.
4. What moved him to devise and adopt a plan of redemption? Jn. 3: 16.
5. How extensive is its provision? Ro. 5: 19, l. c. 1 Jn. 2: 2. He. 7: 25.
6. Are all men saved by it? Mat. 23: 37. 2 Co. 4: 3, 4.
7. What limits its application? Jn. 3: 18, 19; 5: 40; 8: 24. 2 Th. 2: 10.
8. How can you prove that God foreknew and ordained these limitations? 1 Pe. 2: 7, 8, l. c. Jude 4.
9. What is this plan called in relation to those who believe and are saved by it? Ro. 11: 5, 7, election.
10. What is election? God's purpose of love and mercy to save some from sin and misery.
11. Do the reasons why he elected fallen men in preference to fallen angels, or why he elected some men rather than others, or than all, belong to his secret will or to his revealed? Mat. 11: 26.
12. When did he elect them? Je. 31: 3, m. c. Ep. 1: 4.
13. Why? Ro. 9: 15—18. Not from any foreseen goodness in them; — but, Ep. 1: 5, 9, from God's good pleasure.
14. What is the end of this gracious purpose as regards the elect? 1 Th. 5: 9.
15. What higher end does God attain by it? Ro. 9: 23, 24.

16. Has he appointed the means as well as the end? Ac. 13: 48. 2 Th. 2: 13, l. c. 1 Pe. 1: 2.
 17. What proof is there that a definite number of mankind were elected and given to Christ as the reward of his mediation? Jn. 6: 37, f. c. 39; 17: 6, 12.
 18. What duty does the Bible urge in relation to election? 2 Pe. 1: 10, f. c.
 19. With what feelings do the righteous contemplate this doctrine, when they properly understand it? Ro. 8: 28, seq. vs. 2 Ti. 2: 13.
 20. If men are chosen *unto* holiness, can any properly believe themselves elected, who live in sin?
 21. Why does this doctrine try the heart? Ro. 9: 15, 16, 18, it exhibits the distinguishing grace of God.
 22. Is it a delight to you?
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LESSON XXVIII.

THE COVENANT OF GRACE.

Q. XX.

A. Continued.

1. What did God form with Christ, in regard to his people? Is. 59: 21. Ga. 3: 16, a covenant of grace.
2. What do the sacred writers call it? Is. 54: 10; 55: 3. Eze. 37: 26. He. 8: 6—8.

- 3 Why is it commonly called a covenant of grace? Eze. 16: 60—63. Ro. 3: 23, 24, its blessings are not the reward of obedience, but dispensations of mercy.
4. Who is our representative and surety in it? (Ro. 5: 12—21. 1 Co. 15: 22, 45, 47.) Ga. 3: 16. He. 7: 22, 23.
5. What is its condition? Da. 9: 24. Ro. 3: 24—26, Christ's righteousness.
6. How is that righteousness spoken of in He. 7: 26?—In Is. 53: 4—9?—In Ph. 2: 8?
7. On what do believers rest their hope of acceptance with God? Ph. 3: 8, 9.
8. Of what are repentance, faith, love, and new obedience, conditions? Jn. 3: 36; 6: 47. Ac. 16: 31. Ep. 2: 8. Ph. 1: 2, 9, not properly of this covenant, but only of the acceptance of its blessings.
9. Who enables us to comply with these or to become personally interested in the covenant of grace? Eze. 36: 27. Ep. 2: 10.
10. What is the relation between this and the covenants which God formed with Abraham, with the Jews at Sinai, etc.? The latter are subordinate to the former, and different modes of its administration.
11. Is there any occasion for what some call "the covenant of redemption?" It is only the beginning of the covenant of grace, or the agreement between the Father and the Son respecting the redemption of mankind. Ga. 4: 24, the Bible speaks of two covenants, one of works, the other of grace.
12. What difference does the apostle notice be-

tween the way of salvation by law, and that by grace, in Ga. 3: 10—19; and 4: 24—26?

13. Who is the administrator of the covenant of grace? Co. 1: 19, 20.
14. What promises of this covenant are contained in Is. 11: 2; 42: 1; 53: 10, 12; 61: 1—3?
15. What, in Eze. 36: 25—27?—In Ti. 3: 7?
16. To whom are the promises of that covenant addressed, so far as they relate to mankind? Ac. 2: 39.
17. To whom does it make the offer of pardon and eternal life? Is. 55: 1. Mat. 28: 18, 19. Lu. 2: 10. Jn. 3: 14, 15.
18. How was this covenant revealed to our first parents? Ge. 3: 15, l. c.
19. How, generally in the Old Testament? Ro. 15: 8, l. c., by promises;—Ac. 3: 20—22, by prophecy;—Ro. 4: 11, f. c. 1 Co. 5: 7, l. c. He. 10: 1, by typical sacrifices and ceremonies.
20. How, in the New Testament? Mar. 16: 15, 16, by preaching;—Mat. 28: 19, 20. 1 Co. 11: 23—26, by the sacraments.
21. What renders these means and institutions for the administration of this covenant, successful? Jn. 16: 13, 14.
22. If we reject its provisions of mercy, shall we be more guilty than those who did the same under the old dispensation? He. 10: 28, 29.

LESSON XXIX.

CHRIST THE REDEEMER.

Q. XXI. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person forever.

1. Why do we need a Redeemer? Ti. 3: 3, on account of our sins.
2. Why could not angels redeem us? Job 4: 18, l. c.
3. Who is the only Redeemer? A. XXI. f. c. Ac. 4: 12. 1 Ti. 2: 5.
4. Why is he called Lord? Ac. 10: 36, C. Lu. 1: 32, 33.
5. Why, Jesus? Mat. 1: 21.
6. Why, Christ? Ps. 45: 7, C. Ac. 10: 38.
7. In what peculiar sense is he the Redeemer of the elect? Jn. 17: 2. Ro. 11: 7.
8. What proof is there of his eternal sonship? Mat. 16: 16. He. 1: 5—8.
9. Who else are called sons of God? Job 38: 7, C. Ps. 104: 4. 1 Jn. 3: 1, 9.
10. What is the difference between their sonship and his? Compare references to qs. 9 with those to qs. 8, and with Jn. 1: 14; 3: 16.

11. What did the Jews understand his sonship to imply? Jn. 5: 17, 18.
12. How does it appear that he is truly God, and equal to the Father? Jn. 1: 1. He. 3: 4. 1 Jn. 5: 20, by his titles; — Mat. 18: 20; 28: 18. Jn. 5: 26; 21: 17. (Ro. 9: 5. He. 1: 8; 13: 8. Re. 1: 8,) by his attributes; — Mar. 2: 5, seq. vs. Jn. 1: 3, 10, by his works; — Jn. 5: 23; 20: 28. (Ac. 7: 59. He. 1: 6. Re. 3: 13,) by the worship rendered him. See additional proofs of Christ's supreme divinity, A. VI. or L. X.
13. How can you explain Jn. 14: 28, l. c. and 17: 1, seq. vs. Ph. 2: 9—11. He. 13: 20, etc. which either assert or seem to imply his inferiority to the Father? They speak of him in his assumed nature or office, as man or mediator, in both of which he was subordinate to the Father.
14. Why was his divinity essential to our redemption? He. 7: 25—28; 9: 14, 22, to sustain him in his work; — He. 2: 16, 17. 1 Pe. 1: 18—21, and to give his mediation requisite worthiness and success.
15. Under what names did the Hebrew prophets speak of him? Is. 7: 14. Da. 9: 25. Zec. 6: 12. Mal. 3: 1.
16. How can you prove that he fulfilled their predictions? Lu. 24: 44. Ac. 3: 18.
17. What predictions did he fulfil, which, at present, often disturb the Jews and shake their faith in Judaism? Ge. 49: 10. Is. 11: 1. Da. 9: 27.

18. What proof is there that he became man? Jn. 1: 14. Ga. 4: 4, 5. Ph. 2: 8.
19. What appellation describes his humanity? Lu. 1: 35; 3: 38; 19: 10.
20. Is his incarnation mysterious, and, therefore, to be believed on the testimony of the sacred writers, though we do not fully comprehend it? 1 Ti. 3: 16.
21. How long will he retain these two natures? He. 7: 24; 13: 8.
22. How can you prove that they are distinct, though united in one, and but one person? (Mat. 12: 28, C. 4: 2. Jn. 8: 58. 1 Co. 8: 6. Ph. 2: 6—8.) Co. 2: 9. He. 10: 5. Re. 22: 16.
23. In what capacity does he act in our behalf? Ph. 2: 5—11.
24. How should we feel toward him? Re. 5: 9—14.
25. Why is it peculiarly offensive to God, and dangerous to men, to reject either of these views of the Redeemer? Mat. 22: 42—45. 1 Co. 3: 11. He. 10: 28, 29.
26. If we do not love, serve, and worship Christ as God, can we worship the Father as such? Jn. 5: 23. 1 Jn. 2: 23.
27. How can we know, when we thus worship him? Mat. 7: 16, 20. Jn. 14: 15.

LESSON XXX.

THE INCARNATION OF CHRIST.

Q. XXII. *How did Christ, being the Son of God, become man ?*

A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her, yet without sin.

1. In what two things does the proper humanity of Christ consist ? A. XXII. f. c.
2. How were the different persons of the God-head concerned in his incarnation ? Lu. 1 : 35. He. 2 : 14, 16 ; 10 : 5.
3. What evidence is there that Christ possessed a human body ? Mat. 4 : 2 ; 5 : 2 ; 8 : 24 ; (9 : 35 ; 11 : 19. Mar. 4 : 38. Jn. 4 : 6. Re. 8 : 3.)
4. What, that he possessed a reasonable soul ? Is. 53 : 10, t. c. Mat. 26 : 38, f. c. Lu. 23 : 46.
5. In what respects did he grow like other children ? Lu. 2 : 40, 46, 47, 52.
6. What human affections are ascribed to him in Mat. 9 : 36, s. c. Lu. 10 : 21 ; 22 : 15 ? (— In Jn. 11 : 15. He. 5 : 7 ?)

7. As a man, did he pray? Mat. 26: 39. Lu. 22: 32, f. c. Jn. 11: 41, 42.
8. Had he human sympathies? Lu. 19: 41, 42. Jn. 11: 33, 34.
9. What human relations did he sustain? Mat. 13: 55. Jn. 19: 26.
10. Who were his parents? Mat. 1: 23. Lu. 1: 35.
11. When and where was he born? Mat. 2: 1.
12. What predictions were fulfilled at his birth? Ge. 3: 15; (12: 3; 49: 10. Is. 7: 14; 11: 1. Je. 23: 5.) Mi. 5: 2.
13. From what did his miraculous conception exempt him? Lu. 1: 35, t. c. He. 4: 15, l. c. hereditary depravity.
14. Was his perfect holiness necessary? He. 7: 26. 1 Pe. 2: 22.
15. What connection was there between it and our salvation? He. 7: 27; 9: 11—15.
16. How does it appear that he was capable of temptation? Mat. 4: 1—11.
17. How, that *as man* he was inferior to God? Jn. 14: 28, l. c.
18. How did he assume our nature? He. 10: 5—10, voluntarily.
19. Why was his humanity requisite to our salvation? Ga. 4: 4, 5. He. 2: 14—17; (4: 15, 16; 9: 22,) for his obedience, suffering, sympathy, intercession, and mediation.
20. What proof is there that his body was raised from the dead, and that he ascended to heaven? Lu. 24: 1—3, 34, 40, 50, 51. Ac. 1: 3.

21. How long will his glorified humanity continue? He. 7: 24, 25.
22. Into what relation does it bring him to us? He. 2: 11.
23. — To our daily walk and conversation? 1 Jn. 2: 6.
24. — To our future resurrection and judgment? 1 Co. 15: 20, 21; — Jn. 5: 22, 27.

LESSON XXXI.

OFFICES OF CHRIST.

Q. XXIII. *What offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the office of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

1. What title is given to Christ in Ga. 3: 19, l. c.?
2. In what covenant does he act as our mediator? He. 12: 24, that of grace.
3. Why do we need a mediator? Ps. 5: 4, 5. Is. 59: 2. Ga. 3: 22.
4. Wherein was he peculiarly qualified to act as mediator? Job 9: 33. Mat. 1: 23. 1 Ti. 2: 5.
5. By whom was he appointed mediator? Ia. 61: 1. Mat. 11: 27. Jn. 6: 27, l. c. He. 5: 4.

6. When? Ep. 1: 4. He. 5: 5, 6, from eternity.
7. How was his appointment made known? Ge. 3: 15; 12: 3, l. c. C. Ga. 3: 16. He. 8: 6, 7. Mat. 3: 16, 17, by predictions, promises, types, and baptism.
8. In what does his mediation primarily consist? Ep. 2: 16, 17. Co. 1: 21, 22. He. 2: 17; (7: 22; 8: 6; 9: 24.)
9. How long will it continue? 1 Co. 15: 24—28, officially till the object is accomplished, for which it was instituted; — He. 13: 8. Re. 5: 12—14, and in its ulterior influence, forever.
10. On what scriptural authority do you ascribe to him the office of a prophet? De. 18: 15—19, C. Ac. 3: 22.
11. On what, that of a priest? Ps. 110: 4. C. He. 7.
12. On what, that of a king? Ps. 2: 6. Jn. 1: 49. Re. 19: 16.
13. Which of these three offices is referred to, when he is called Light? Lu. 2: 32.
14. — When he is called a Lamb? Jn. 1: 29.
15. — A Lion? Re. 5: 5.
16. Why was it necessary that he should be invested with these offices? Ac. 26: 18. Co. 1: 13. Ti. 2: 14.
17. What is it to execute these offices? To perform the work, or discharge the duties, belonging to them.
18. In what order are these three offices mentioned in A. XXIII.? Job 33: 23, 24, in their executive.

19. What evidence is there that he executed these in his humiliation? Mat. 2: 2; 21: 5. Jn. 3: 2, m. c. 1 Co. 5: 7.
 20. What, that he does and will execute them in his exaltation? Jn. 14: 26. He. 9: 24; (7: 25. 1 Co. 15: 25.)
 21. What, that there is no other Saviour? Jn. 14: 6, l. c. Ac. 4: 12. 1 Ti. 2: 5.
 22. How do the Scriptures describe his willingness and ability to save? Is. 55: 1. Mat. 11: 28, 29; 23: 37.
 23. If he is able, willing, and ready to save, why are so many without an interest in him? Jn. 5: 40.
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LESSON XXXII.

CHRIST OUR PROPHET.

- Q. XXIV. *How doth Christ execute the office of a prophet?*
- A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.
1. What is the office of a prophet? To foretell and to teach.
 2. Will you mention the names of any of the Old Testament prophets?
 3. From whom did they derive their authority?
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- 1 Pe. 1: 10, 11. Re. 22: 6, C. Co. 1: 1, Christ.
4. From what texts is it evident that Christ's prophetic office was foretold? De. 18: 15, C. Ac. 3: 20—24.
 5. What special qualifications had he for the office? Mat. 11: 27. Co. 2: 3.
 6. What are some of the events which he foretold? Mat. 22: 30; 24: 25. Jn. 2: 19—22.
 7. How did he teach the people? Mat. 7: 29.
 8. How did he confirm his doctrine? Jn. 14: 11; 20: 30.
 9. What is he called in allusion to the revelation which he makes to us? Job 33: 23, interpreter; — Is. 9: 6, counsellor; — Re. 3: 14, witness; — Mal. 3: 1, messenger of the covenant; — Jn. 3: 2, teacher; — He. 3: 1, apostle; — Re. 22: 16, morning star.
 10. What has he revealed to us? Jn. 1: 18; 5: 39. 2 Ti. 3: 16, the will of God.
 11. How has he revealed this in his word? Mat. 5: 18. Co. 2: 17. He. 8: 5; 10: 1. 2 Pe. 1: 21, by law, rites, sacrifices, and predictions; — Mat. 18: 15—20; 28: 19. Ro. 10: 17. Ep. 4: 11, by sacraments, preaching, and church government.
 12. How does he reveal it by his Spirit? Ps. 119: 18. Lu. 24: 45, by enlightening the mind; — Jn. 16: 13. Ac. 16: 14. 1 Co. 2: 14. 2 Co. 4: 6, by disposing the heart to receive Christ and his truth.
 13. For what benevolent end does he make known

- to us the will of God? Mar. 16: 16. Jn. 20: 31. Ep. 4: 12, 13. 1 Th. 4: 3.
14. What reason is there to believe that he still exercises the office of a prophet? Jn. 17: 26.
15. What duties devolve on us from his prophetic office? Mat. 11: 29. Lu. 12: 48. Jn. 20: 31. Co. 3: 16, 17.
16. How may we know whether we have truly received him as our prophet? (Ps. 27: 4; 119: 11.) Ho. 6: 3. Jn. 8: 31, 32.
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LESSON XXXIII.

CHRIST OUR PRIEST.

Q. XXV. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

1. What is the office of a priest? Le. 4: 4—6, to teach and present offerings.
2. What need have mankind of such an office? He. 5: 1, seq. vs.
3. Did Christ assume this office; or, was he divinely appointed to it? He. 5: 4, 5.

4. When was the appointment made? He. 5: 6, m. c. 7: 21, l. c.
5. When, publicly ratified? Mat. 3: 13—17.
6. How does it appear that he was the antitype of the Jewish priests, particularly of the high priests? Ex. 28: 12, 29, C. He. 7: 8, 9; 10: 11, 12.
7. Of what order was his priesthood? Ps. 110: 4.
8. How many sacred officers were there continually in the Jewish Church? Three.
9. What were they? Levites, priests, and high priest.
10. How does it appear that the high priest was a type of the Messiah? He. 7: 15—17, references to qs. 3, 4.
11. How, that Christ entered into that office? He. 7: 22—24.
12. How, that he bore it with him to heaven? He. 4: 14—16.
13. How, that he there exercises the office of high priest for his church, both militant and triumphant? He. 4: 14.
14. To what did the ancient sacrifices point; and from whom derived they their efficacy? He. 9: 8—12. Re. 13: 8.
15. Who made atonement? Ro. 5: 11, l. c.
16. Why were his perfect obedience and holiness requisite for this work? He. 7: 26—28. 1 Pe. 1: 19.
17. How is atonement represented in 2 Co. 5: 18, 19. He. 2: 17? As a reconciliation.
18. How, in Ro. 3: 25. 1 Jn. 2: 2; 4: 10? As a propitiation.

19. How, in Mat. 20 : 28. 1 Ti. 2 : 6 ? As a ransom.
 20. How, in 1 Pe. 3 : 18 ? As a satisfaction.
 21. How, in Ro. 3 : 24. Ep. 1 : 7. Co. 1 : 14. Ti. 2 : 14. 1 Pe. 1 : 18, 19 ? As a redemption.
 22. How, in 1 Co. 5 : 7. Ep. 5 : 2. He. 9 : 26 ; 10 : 12 ? As a sacrifice.
 23. Why did we need one to undertake for us in this manner ?
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LESSON XXXIV.

CHRIST OUR PRIEST.

Q. XXV.

A. Continued.

1. In what language is he described as our substitute in Is. 53 ?
2. What other texts teach the same doctrine ? 2 Co. 5 : 21. Ga. 3 : 13, etc.
3. Will any of mankind be lost, because atonement did not render their salvation possible ? Jn. 1 : 29. 2 Co. 5 : 19. 1 Jn. 2 : 2 ; 4 : 14.
4. To whom is it savingly applied ? Jn. 3 : 16 ; (17 : 2, 6. Ac. 20 : 28.) Ro. 8 : 33.
5. What proof is there that he offered his rational soul, as well as his body, a sacrifice for sin ? Is. 53 : 10, m. c. C. Mat. 26 : 38.
6. What, that his suffering and death were voluntary ? Lu. 23 : 46. Jn. 10 : 18.

7. What rendered that one sacrifice of infinite worth? 1 Co. 2: 8. 1 Ti. 3: 16.
8. What is the second part of his priestly office? Is. 53: 12, l. c. intercession.
9. Which of his prayers are recorded in Scripture? Mat. 26: 39; 27: 46. Jn. 17.
10. What do the Scriptures say of his intercession in heaven for his people? Ro. 8: 34. He. 7: 25. Re. 8: 3—5.
11. As their priest, what feelings does he exercise toward them? He. 4: 15.
12. What duty does the great apostle deduce from his heavenly priesthood? He. 4: 14, l. c.
13. What, from his sympathy? He. 4: 16.
14. What influence should his intercession exert upon us? 1 Jn. 2: 1.
15. How long will his priesthood continue? He. 7: 24.
16. Through whom must all acceptable prayers and services be rendered to God? 1 Pe. 2: 5.
17. Why are we to ask for blessings in his name? Jn. 14: 6.
18. What is the condition of those who do not receive Christ in his true priestly office, with faith? Jn. 3: 18.
19. Why do not the wicked thus receive him? Jn. 3: 19.
20. Have you ever received Christ as your priest, with faith?

LESSON XXXV.

CHRIST OUR KING.

Q. XXVI. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

1. What is the office of a king? Pr. 8: 15.
2. Where is Christ called a king? Ps. 2: 6.
3. When was the honor of the office especially displayed? He. 1: 3.
4. What titles are given him with reference to it? Ac. 2: 36; 3: 15. 1 Ti. 6: 15. Re. 17: 14; 19: 16.
5. What ensigns of royalty are ascribed to him? Ps. 2: 9; 44: 6. Mat. 28: 18. (Lu. 2: 11. Jn. 5: 22. Ep. 2: 9—11; 4: 8; 6: 10. He. 1: 13. Jude 14.)
6. What kingdom belongs to him as God? Ps. 22: 28, the natural.
7. Of what other kingdom is he the head? Ep. 1: 22, the mediatorial.
8. What proof is there of the spirituality of the latter? Jn. 18: 36.
9. What is its extent? Ps. 2: 8. Da. 7: 27. Re. 11: 15.

10. How long will it continue? Da. 7: 14. 1 Co. 15: 24.
11. Of what two parts does it consist? One of grace and another of glory.
12. Who constitute the invisible kingdom of grace? Lu. 17: 20, 21. Ro. 14: 17.
13. What five manifestations of Christ's kingly power are noticed in A. XXVI.?
14. Why is his earthly kingdom or church called *militant*? Ep. 6: 10—20, because it is assailed by the powers of this world, and of darkness.
15. Why is his heavenly, called *triumphant*? Is. 51: 11. Re. 7: 9—11, because it has there overcome all its enemies.
16. What does he subdue in his people? Ro. 8: 7—11. 2 Co. 10: 4, 5. (Co. 1: 21. Ti. 3: 3.)
17. How does he subdue them? Ps. 110: 3. Ho. 11: 3, 4. Jn. 3: 6. (Ac. 26: 18. He. 8: 10.)
18. How does he rule them? Is. 33: 22. Jn. 8: 31, 32, by his laws;—Mat. 16: 19, by proper officers;—He. 12: 9—11, by chastisement;—Je. 32: 40, l. c. Ga. 5: 22—25. He. 13: 20, by his Spirit.
19. From what enemies does he defend them? Ps. 91: 4—6, 10. Ho. 13: 14. Mat. 16: 18. (Jn. 16: 33. Ro. 6: 14.)
20. Are the enemies of his people accounted *his* enemies? Ps. 44: 22. Mat. 10: 22. Ac. 9: 5.
21. Who are their enemies? Ro. 16: 20. 1 Co. 15: 55, 56. (Ep. 6: 10—16. Co. 3: 1—10.)

22. What is said of the wrath of man, in Ps. 76 : 10 ?
23. What reason have you to think that he will conquer *all* his and our enemies ? Ro. 8 : 37. 1 Co. 15 : 25, 26.
24. When will he most remarkably display his royal power ? 1 Th. 4 : 14—16. Re. 20.
25. When will he resign his mediatorial kingdom ? 1 Co. 15 : 24.
26. What will become of those who are not his oyal subjects ? Mat. 25 : 41. Lu. 19 : 27.
27. Is subjection to him both profitable and dutiful ? Ps. 149 : 2. 1 Ti. 4 : 8.
28. How may you decide whether you are his spiritual subjects ? He. 5 : 9. 1 Jn. 3 : 3.

LESSON XXXVI.

CHRIST'S HUMILIATION.

Q. XXVII. *Wherein did Christ's humiliation consist ?*

A. Christ's humiliation consisted in his being born, and that in a low condition ; made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross ; in being buried, and

continuing under the power of death for a time.

1. What proof is there that Christ humbled himself? Ph. 2: 6—8.
2. Why did he humble himself? He. 2: 14, f. c. 1 Jn. 4: 9, 10.
3. What are some of the qualities of his humiliation? Ps. 40: 7, 8. Jn. 10: 11, 15, 18. Ac. 20: 28. Ep. 5: 2.
4. What was the first step in it? A. XXVII. f. c. Is. 6: 8. Jn. 17: 5, l. c.
5. How did he at first exhibit it on earth? Is. 9: 6. Mat. 2: 2.
6. What was the condition of his parents and family? Is. 53: 2, C. Mat. 13: 55, f. c. (Lu. 2: 24, C. Le. 12: 8.)
7. How does the low condition in which he was born still farther appear? Mi. 5: 2, C. Lu. 2: 4, 5, 7, 12. Jn. 1: 46.
8. Why was he made under the law? Ga. 4: 4, 5.
9. In what respects did he obey the *ceremonial* law? Mat. 3: 13—15. Ne. 17: 9—14, C. Le. 8: 6. Nu. 8: 7. Lu. 2: 21, 42. Jn. 17: 4; 19: 30.
10. Did he perfectly obey the *moral* law? Lu. 2: 51. Jn. 8: 46.
11. What miseries did he endure before the closing scene of his life? Mat. 4: 2; 21: 18, hunger; — Jn. 19: 28, thirst; — Mar. 6: 3, labor; — Mat. 8: 20, poverty; — Jn. 4: 6, weariness; — Mat. 4: 1. He. 2: 18; 4: 15,

temptation ; — He. 5 : 7, fear ; — Is. 53 : 3, seq. vs. Mat. 26 : 38. Jn. 11 : 35, sorrow, etc.

12. What, in that scene ? Is. 50 : 6 ; 53 : 3, 4, 5, 10. (Zec. 11 : 13. Mat. 26 : 56, 59, 65, 68 ; 27 : 26, 29—31, 42.) Lu. 7 : 34 ; 23 : 2, 21. (Jn. 1 : 10, 11 ; 13 : 2.)
13. What kind of death did he die ? Mat. 27 : 38, crucifixion ; — Ps. 22 : 16, painful ; — He. 12 : 2, disgraceful ; — Ga. 3 : 13, cursed.
14. Why did he die ? Ro. 3 : 25. Ph. 2 : 8.
15. Who hid his face from him in death ? Mat. 27 : 46.
16. What completed his humiliation ? Mat. 12 : 40 ; 27 : 59, 60.
17. What lessons of peculiar interest may we derive from it ? Ep. 1 : 7, s. c. forgiveness ; — Ro. 6 : 8, 11, deadness to sin ; — 1 Pe. 2 : 23, meekness ; — 1 Pe. 4 : 7, likeness to Christ.
18. How is his humiliation viewed in heaven ? Re. 5 : 12—14, with holy admiration and praise.
19. Have you similar views of it ?

LESSON XXXVII.

CHRIST'S EXALTATION.

Q. XXVIII. *Wherein consists Christ's exaltation?*

A. Christ's exaltation consists in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

1. What connection has Christ's exaltation with his humiliation? Lu. 14: 11. Jn. 17: 5. Ph. 2: 8, 9. He. 12: 2.
2. What is the first thing here mentioned in his exaltation? A. XXVIII. f. c. 1 Co. 15: 4.
3. In what terms was his resurrection foretold by David, Ps. 16: 10?
4. What were the circumstances of his resurrection? Mat. 28. Mar. 16. Lu. 24. Jn. 20.
5. Did his disciples readily acknowledge the fact of his resurrection? Mar. 16: 11, 13, 14. (Lu. 24: 11, 22, 25, 37—41. Jn. 20: 25—27.)
6. What importance did they attach to this doctrine in their preaching? Ac. 2: 24—27, 31, 32; 13: 37. Ro. 1: 4; 4: 25.
7. How does it appear that his resurrection body

was the same that was crucified and laid in the sepulchre? Lu. 24: 39. Jn. 20: 27.

8. What connection has *his* resurrection with ours? 1 Co. 15: 12—20.
9. How does it teach us to live? Ro. 6: 4.
10. What was the second step in his exaltation? A. XXVIII. s. c. Ps. 68: 18.
11. From what place did he ascend? Lu. 24: 50, C. Ac. 1: 12.
12. To what place? Ac. 1: 10, 11.
13. What proof have we of his ascension? Mar. 16: 19. Lu. 24: 51. Ac. 7: 55. Re. 1: 10—18.
14. What were the circumstances of it? Ac. 1: 3—12.
15. What is the proof that his glorified body still bears marks of his violent death? Re. 5: 6, 9, 12.
16. Why was his ascension necessary? Jn. 17: 5, for the resumption of his glory; — 16: 7, for the Spirit's descent; — Ro. 8: 27, for his continual intercession; — Jn. 14: 2, 3, f. c. for the preparation of heaven for our abode.
17. How long after his resurrection did it take place? Ac. 1: 3.
18. What is the third step in his exaltation? A. XXVIII. t. c.
19. How was a seat at the right hand of a king regarded? 1 Ki. 2: 19, as a place of distinguished honor.
20. What influence should his ascension and session at God's right hand exert upon us? Ac. 5: 31. Co. 3: 1. He. 4: 14.

21. What is the fourth step in his exaltation?
A. XXVIII. l. c. Jn. 12: 48.
 22. Where is the doctrine of a future and general judgment more fully considered? Part I. L. LII.
 23. For what will he judge us? Ec. 12: 14.
2 Co. 5: 10.
 24. On what will the decision of that day depend?
Mat. 25: 34—45.
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LESSON XXXVIII.

APPLICATION OF REDEMPTION.

Q. XXIX. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

1. Under the Levitical economy, how were Jews redeemed or purchased from slavery? Le. 25: 47—55.
2. To what, and to whom, are sinners in bondage? Jn. 8: 34. He. 2: 14, 15.
3. Who obtained for us freedom from this bondage? He. 9: 12.
4. How? 1 Co. 6: 20; 7: 23.
5. At what price? Ac. 20: 28, l. c. 1 Ti. 2: 6. 1 Pe. 1: 18, 19.

6. How was redemption applied to Old Testament saints, when the price of it was not actually paid till the death of Christ? He. 1: 1—4; 11: 39, on account of his future purchase of the same, and his engagement to pay the price at the appointed time.
7. How does it appear that salvation is now freely offered in the name of Christ? Is. 55: 1; 61: 1—3. Mar. 16: 15.
8. Why will not the freeness of the offer secure its universal acceptance? Pr. 1: 24—26. Mat. 23: 37.
9. What more is requisite to enable and persuade men to accept of salvation? A. XXIX. l. c. Jn. 1: 12; 3: 3, 5; 6: 63—65.
10. Why do we need the Holy Ghost? Eze. 37: 1—14. Ep. 2: 1, 11—13.
11. Will not the offer of pardon, by the institutions of the gospel and the means of grace, prove "effectual"? 2 Co. 2: 16. Ti. 3: 5.
12. What means does the Spirit commonly employ in the application of redemption? Ps. 19: 7. Ro. 7: 7, 9; 10: 17. (1 Co. 1: 21; 3: 8. 2 Ti. 3: 15, 16.)
13. How should this influence us in the use of means? Ph. 2: 12, 13, it should increase our fidelity and diligence.
14. Why is it necessary that the Spirit should employ means for the application of redemption? Not on account of any virtue inherent in them, but simply because God, in the economy of his grace, has seen fit to appoint them as the instruments by which the Spirit commonly produces this result.

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15. How do the personality and supreme divinity of the Spirit appear? A. VI. Ls. IX. and X.
 16. Against what danger does the Bible caution us, in relation to the Spirit? Mat. 12: 31, 32. Ac. 7: 51. Ep. 4: 30. 1 Th. 5: 19.
 17. What are the consequences of sinning against the Holy Ghost? Is. 63: 10. Lu. 11: 24—26. He. 6: 4—6; 10: 28, 29.
 18. Have you reason to believe that the Spirit has applied redemption to you?
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LESSON XXXIX.

FAITH THE BOND OF UNION WITH CHRIST.

Q. XXX. *How does the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

1. What is "faith?" Ro. 10: 10, the belief of the heart.
2. Where is it more fully treated? Pr. II. Q. LXXXVI.
3. Why is it so specially insisted upon in the application of redemption? Ro. 4: 20—22. Ep. 3: 17—19; 6: 16.

4. What is it called in consequence of the Spirit's agency in it? Ep. 2: 8, a gift;—Jn. 6: 29. Co. 2: 12, his work.
5. What proof is there that he acts as a sovereign in its production? Jn. 6: 37.
6. Can we comprehend the mode of his operation? Jn. 3: 8.
7. To whom is the soul united by faith? Ep. 3: 17.
8. What are believers called by virtue of their union to Christ? He. 2: 13, his children;—Jn. 20: 17. He. 2: 11, his brethren;—2 Co. 11: 2, his spouse;—2 Ti. 2: 3, his soldiers;—Jn. 13: 13, his servants;—Lu. 10: 39, his pupils;—He. 13: 20, his sheep and flock.
9. To what is this union compared in Scripture? Mat. 9: 15; 25: 1—13. Ro. 7: 4. Ep. 5: 25, 31, 32, to the relation of husband and wife;—Ro. 8: 14—17, to that of parents and children;—Ep. 2: 20—22. 1 Pe. 2: 4—6, of foundation and building;—1 Co. 12: 12, 27. Ep. 4: 15, 16; 5: 30. Co. 1: 18, of members of the body to the head;—Jn. 15: 1—5, of the vine and its branches;—Ro. 11: 17, of the scion and stock.
10. Is it altogether a *relative* union? Jn. 14: 20.
11. What proof is there, that it is intimate? Jn. 17: 21.
12. — living? 1 Jn. 5: 12.
13. — spiritual? Ro. 8: 9. 1 Co. 6: 17.
14. — mysterious? Ep. 5: 32. Co. 1: 27.
15. — perpetual? (Is. 54: 10. Jn. 10: 28, 29.)
Ro. 8: 35, 38, 39. Ep. 4: 13. He. 3: 14.

16. When will it be better understood? Jn. 14 : 20. 1 Jn. 3 : 2.
17. What is the primary cause of this union? Je. 31 : 3. 1 Jn. 4 : 10, 19.
18. Is there an outward call of the gospel which is not effectual? Mat. 22 : 14.
19. What blessings do believers receive in consequence of this union? 1 Co. 3 : 22, 23.
20. To what duties does it call them? Ro. 7 : 4, 6. Co. 1 : 9, seq. vs.
21. What is the first duty of sinners in relation to it? Re. 3 : 20.

LESSON XL.

EFFECTUAL CALLING.

Q. XXXI. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

1. Who calls men effectually? Ep. 1 : 18, 19.

2. How many things are here said to constitute effectual calling? **A. XXXI.**

3. What epithets express the qualities of it in 2 Ti. 1 : 9 ?
4. From what does the Spirit call men ? Da. 4 : 27, sin ; — Ge. 19 : 15, 17, 22, ruin.
5. To what ? 1 Th. 4 : 7, holiness ; — 2 : 12. 2 Co. 4 : 17, heaven.
6. In what does the outward call of God consist ? Ps. 19 : 1—6. Ro. 1 : 18—32, in external nature and providence ; — Ro. 2 : 13—15, conscience ; — Mat. 28 : 19. Jn. 5 : 39, the word and ordinances.
7. What effect has this outward call on those who reject it ? Pr. 1 : 24—26. Ro. 1 : 20, l. c.
8. Can religious teachers by moral suasion render the outward call effectual ? Is. 53 : 1.
9. Why is it so often ineffectual ? Jn. 5 : 40.
10. In what does effectual calling originate ? Ro. 8 : 28—30. Ep. 1 : 4, 11. 2 Ti. 1 : 9, electing love.
11. By what means does the Spirit usually call men effectually ? Ac. 10 : 44 ; 26 : 17, 18. Ro. 3 : 20, l. c. (Ro. 7 : 7, 9 ; 10 : 14—17. Ga. 3 : 10. 1 Th. 2 : 13.)
12. Do the Scriptures enjoin and encourage the use of means ? Ps. 27 : 8 ; 39 : 3. Is. 64 : 7. Jn. 5 : 39.
13. What is commonly the first part of the Spirit's work in effectual calling ? Jn. 16 : 9. Ro. 7 : 9.
14. What is conviction ? Ac. 2 : 37 ; 16 : 27. Ro. 7, an affecting sense of personal guilt and exposure.

15. Why is it necessary? Mat. 9: 12, 13. Ga. 4: 24.
16. Of what beside sin does the Spirit in this part of the work convince? A. XXXI. s. c.
17. What is the next part of the Spirit's work in effectual calling? Ep. 1: 17, 18.
18. Of what does he commonly make discoveries? Ac. 4: 12. 2 Co. 4: 6, of salvation by Christ; — Ps. 89: 19. He 7: 25, of the Redeemer's ability; — Jn. 6: 37. 2 Co. 6: 2, l. c. 1 Ti. 2: 4, willingness, desire, and readiness to save.
19. Why is not an intellectual belief of these truths sufficient? Ro. 10: 10.
20. How does this knowledge compare with other attainments and acquisitions? Mar. 8: 36, 37. Ph. 3: 8.
21. What is the next part of this work? A. XXXI. t. c. Ps. 110: 3.
22. What is here meant by the will? Is. 7: 16, ability to choose in view of motives; — and Eze. 11: 19; 36: 26. Mat. 15: 18, 19, also, the affections of the heart.
23. What is made new in this change? 2 Co. 5: 17.
24. Why is such a change necessary? Jn. 3: 3, 5.
25. How may you know whether you have experienced it? 1 Jn. 3: 16.
26. What is the most convenient season for securing it? Pr. 8: 17. Mar. 10: 14.
27. Does it take place in a manner consistent with our own agency? Ps. 27: 8. Ph. 2: 13, 14. Re. 22: 17.

28. Does the Spirit make use of the promises in persuading men to embrace Christ? Is. 45: 22. Jn. 3: 16.
29. Why is it necessary that the Holy Ghost should "enable" us to receive Christ? Ro. 8: 7. 1 Co. 2: 14. Ep. 2: 1, by nature we are dead in sin, and must be quickened into new life; — Ro. 5: 6, 'we are without strength, and need an almighty Helper.
30. What can men do that is important to their salvation? Jn. 5: 39. 1 Ti. 2: 8. He. 10: 24, 25, use the means as God directs; — and, Ac. 2: 38; 16: 31, with his help, repent, believe, and obey the gospel.

LESSON XLI.

PRESENT BENEFITS OF EFFECTUAL CALLING.

- Q. XXXII. *What benefits do they that are effectually called partake of in this life?*
- A. They that are effectually called do, in this life, partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

1. What three benefits of effectual calling are here specified? A. XXXII.
2. To whom are believers indebted for all such benefits? Ep. 2: 4—6.
3. How are these benefits connected with effectual calling? Ro. 8: 28—30.
4. What are some of the benefits of justification? Ga. 3: 11, 13, 14. He. 8: 12.
5. What is the connection of justification and its benefits with effectual calling? 2 Co. 5: 21. Ph. 3: 9.
6. Is there a similar connection between effectual calling and adoption? Ga. 3: 26.
7. What are some of the benefits of adoption in this life? Ro. 8: 15. Ep. 2: 18, free access to God; — 1 Jn. 3: 11, 18, brotherly love; — 3: 2; 5: 1, 2, likeness to Christ and meetness for his enjoyment.
8. How is sanctification connected with effectual calling? 1 Co. 1: 30.
9. What are some of the benefits accompanying sanctification? 1 Th. 5: 23. He. 2: 10, deliverance from sin and reception of holiness.
10. What are some of the other benefits which attend or flow from justification, adoption, and sanctification? Ro. 5: 1, peace; — He. 12: 6, 7, correction, etc.
11. Wherein do justification and sanctification differ? One removes the guilt of sin; the other, its power and pollution. One is instantaneous; the other, progressive.
12. What promises are made to those who are effectually called, which are partially or en-

- tirely fulfilled in this life? Ps. 84: 11.
Ro. 8: 28. 1 Co. 3: 21—23.
13. What promises relate both to this life and also to that which is to come? Pr. 3: 17. 1 Ti. 4: 8.
14. What practical influence should these benefits have upon us, in regard to our effectual calling? 2 Pe. 1: 10, 11.
15. What should those do who are effectually called, when they have wandered from the path of duty? Je. 3: 20—25.
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LESSON XLII.

JUSTIFICATION.

Q. XXXIII. *What is justification?*

A. Justification is an act of God's free grace wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

1. What is it to justify? It is to pronounce and treat as righteous.
2. Why do we need justification? Ro. 3: 19, 23.
3. From what texts does it appear that man cannot effectually justify himself, or that one man cannot justify another? Job 9: 20. Lu. 16: 15.

4. Wherein is each person of the Godhead concerned in our justification? Ro. 3: 26; 8: 33; — Ac. 5: 31; 13: 39; — 1 Co. 6: 11.
5. To whom is it commonly ascribed? Je. 23: 6. Ro. 3: 24.
6. Why is it called "an act" and not a work? Ep. 2: 8, 9, it is the immediate gift of God, completed at once.
7. From what text can you prove that it is an act of "*free grace*?" Ro. 3: 25.
8. How can you show that it was included in the purpose and covenant of God? Ro. 8: 31. Ga. 3: 8.
9. What two things does justification embrace? A. XXXIII.
10. What does the Bible say of the pardon or forgiveness thus dispensed? Is. 55: 7, abundant; — Ps. 103: 12. (Is. 1: 18. Je. 50: 20.) Mat. 12: 31. Co. 2: 13, of all sin except blasphemy against the Holy Ghost; — 2 Sa. 12: 13. Is. 53: 6. Ro. 8: 1, it removes from man the guilt and penalty of sin.
11. What is necessary to the enjoyment of pardon? Lu. 13: 3, 5.
12. In civil government, does it imply reception into favor?
13. Is the same true when God pardons a sinner? Ro. 8: 30. Ep. 1: 6, l. c.
14. What do men substitute for Christ's righteousness, in their vain attempts to justify themselves? Mat. 19: 20. Ac. 13: 39. He. 10: 1, legal and ceremonial observances; — Ro. 3: 20, other works.

15. By what alone can we be justified? Is. 45: 24, 25. Ro. 5: 18, l. c. Ph. 3: 9.
16. What does Christ's righteousness embrace? Ro. 5: 8, 9, 10, 19, l. c. Ep. 1: 7. Ph. 2: 8, it implies his absolute perfection, and embraces his perfect obedience and voluntary suffering.
17. Must we partake of it? Is. 53: 11. Ro. 4: 3—7. 2 Co. 5: 20.
18. By what means is it commonly applied? Ac. 10: 43. Ro. 3: 22, 28; 4: 5. (Ga. 3: 6. Ph. 3: 9.)
19. How is faith spoken of in Ro. 3: 24. Ep. 2: 8?
20. What is the true relation of works to justification? Ja. 2: 17—26, they manifest justification or evince justifying faith.
21. How may we know whether we are justified? Mat. 7: 16—20.

LESSON XLIII.

ADOPTION.

Q. XXXIV. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

1. What is it to adopt? It is to receive a stranger into a family and to treat him as a child.

2. What examples can you give of adoption among men? Ex. 2: 10. Es. 2: 7.
3. Why do we need adoption into God's family? Ep. 2: 2, l. c. 19, f. c.
4. How many kinds of religious adoption are there? Two, general and particular.
5. What is the sign of a general and visible adoption? Ge. 17: 9—14. Mat. 28: 19.
6. What are its privileges? Those of the visible church, so far as the subject is capable of enjoying them.
7. What is particular and spiritual adoption? 2 Co. 6: 18. Ga. 4: 5, 6. Co. 1: 13.
8. What are its privileges? All those of the church, visible and invisible.
9. In what respects are holy angels "sons of God?" Job 38: 7, by creation.
10. Before our adoption, whose children are we? Ep. 2: 3, l. c.
11. Who adopts believers? Ep. 1: 5, 6.
12. By whose mediation do they become children of God? 1 Jn. 4: 10.
13. What part does the Spirit perform in adoption? Ro. 8: 15.
14. Why is adoption called "an act," and not a work? It is immediate, not progressive.
15. In what does it originate? 1 Jn. 3: 1.
16. Is it an act of "free grace?" Ro. 9: 26. Ga. 4: 6.
17. When was God's purpose of adoption formed? Ep. 1: 4—6.
18. When are believers actually adopted? Jn. 1: 12. Ga. 3: 26.
19. How does it appear that all the members of

the visible church are not his spiritual children? Mat. 8: 12. Ro. 9: 6, 7.

20. How, that his adopted children are numerous? He. 2: 10.
21. On what does their right to privileges depend? Ga. 3: 29; 4: 4, 5.
22. Who sustains in them power to enjoy these? Ga. 4: 6.
23. What are some of them? Ac. 11: 26. Re. 3: 12, a new name;—Ps. 121: 7, protection;—34: 11, seq. vs. a supply of their wants;—Mat. 18: 10. He. 1: 14, the ministry of angels and divine care;—Mat. 7: 11. Ro. 8: 15. 1 Jn. 5: 14, 15, access to God;—Ro. 8: 21. Ga. 4: 7, f. c. Christian liberty;—He. 12: 6—11, fatherly correction;—1 Pe. 2: 9. Re. 1: 6, a royal priesthood;—Lu. 12: 32. Ro. 8: 17, inheritance.
24. How may we be sure that we are adopted? Ro. 8: 14, by the guidance of the Spirit;—8: 15, by his aid in prayer;—8: 16, by his inward witness in filial affections;—1 Jn. 4: 19;—5: 1, 2, by brotherly love;—1 Pe. 1: 14. 1 Jn. 3: 9, 10, by obedience to his commandments.
25. Can you at present comprehend all the privileges of adoption? 1 Jn. 3: 2.

LESSON XLIV.

SANCTIFICATION.

Q. XXXV. *What is sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

1. What has defiled us, and furnished occasion for sanctification? Eze. 36: 25. He. 9: 13, 14.
2. What is it to *sanctify*? To purify from defilement.
3. Which person of the Godhead is more especially concerned in this work? Eze. 36: 27. 1 Co. 6: 11. 1 Pe. 1: 2.
4. Is his entire work progressive? Pr. 4: 18. Ph. 3: 13, 15.
5. What is its relation to "free grace?" Ti. 3: 5.
6. — to foreknowledge and predestination? Ep. 2: 10. 2 Th. 2: 13.
7. Do justification and spiritual adoption suppose a change of heart? They do.
8. In regeneration and conversion, is the change partial or entire? Mat. 13: 31—33. 2 Co. 4: 16.
9. What difference is there between justification and sanctification? Ro. 3: 22, C. 2

- Pe. 1: 4. (He. 9: 14, C. 1. Th. 5: 23, f. c. A. XXXIII, C. A. XXXV.) one pardons the sinner and the other purifies him.
10. How far does sanctification extend the change which takes place in conversion? 1 Th. 5: 23, l. c.
 11. According to what rule does the work proceed? 2 Co. 3: 18. Ep. 4: 24. Co. 3: 10.
 12. What is it to die unto sin? Ro. 6: 11, f. c. C. 14.
 13. How do the inspired writers describe deadness to sin? Ga. 2: 20; 5: 24; 6: 14. Co. 2: 12.
 14. Why must we be "enabled" to die to sin? Ro. 5: 6. Ep. 2: 1.
 15. From whom do we derive strength for this work? Ga. 5: 25.
 16. What is it to live unto righteousness? Ro. 6: 13.
 17. What are some of the means of sanctification? Ps. 19: 7—12. Jn. 17: 17, the word; — Ps. 51: 10, prayer; — Ep. 5: 26, 27, ordinances.
 18. What are some of the signs of it? 2 Ti. 1: 14, the indwelling of the Spirit; — Ps. 119: 104, a growing hatred of sin; — Is. 68: 13, 14, increased delight in God and his service.
 19. What are some of the scriptural motives to it? 1 Th. 4: 3. 2 Pe. 3: 18, the will of God; — 1 Co. 6: 20. Ti. 2: 14, the death of Christ.
 20. When is it commonly completed? Ps. 17: 15.

21. What reason have we to believe that it is not usually completed in the present life? Ph. 3: 12, seq. vs.
22. In what does it result in eternity? Ro. 8: 30.
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LESSON XLV.

ASSURANCE OF GOD'S LOVE.

Q. XXXVI. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

1. When does the reward of piety commence? Pr. 1: 7, f. c. 1 Ti. 4: 8, l. c.
2. From what common source do all its benefits flow? Ro. 8: 32.
3. How are they connected with the economy and purposes of God? Lu. 1: 73—75. Ro. 8: 29, 30.
4. How many benefits are here spoken of? A. XXXVI.

5. What is the first ?
6. What is assurance ? Confidence of personal interest in Christ.
7. How does the assurance of God's love differ from the assurance of faith ? One rests on the love of God shed abroad in the heart ; the other, on his promise.
8. Why is it said to " flow " from justification, adoption, and sanctification ? Ps. 103 : 3, 4, 13. Ro. 6 : 11, 14.
9. How does true assurance of his love differ from that which is false and presumptuous ? Lu. 23 : 39—43, as the penitent malefactor differed from the impenitent ; — Lu. 18 : 11—14, as the prayer of the Publican from that of the Pharisee ; — Ps. 19 : 12, C. 2 Ki. 10 : 15, 16, as humility from pride ; — Le. 13 : 45. Is. 6 : 5 ; — Mat. 8 : 8, C. 19 : 20, as sincere confession from self-righteousness ; — Jn. 3 : 20, 21, as the hatred of light from the love of it.
10. Does assurance exclude all doubt ? Ps. 26 : 3, C. 89 : 49. Ro. 8 : 38, C. 1 Co. 9 : 27.
11. How may a believer find comfort under the hidings of God's countenance ? Ps. 89 : 28. Is. 54 : 7, 8. Ze. 3 : 17.
12. How does it appear that it is the duty of believers to attain assurance ? He. 6 : 11 ; 10 : 22.
13. By what examples does the Bible encourage them in this duty ? Ps. 18 : 1—6 ; 73 : 25, 26. (Is. 12 : 2. Da. 9 : 22, 23. Ha. 3 : 17—19. Lu. 1 : 6.) Ga. 2 : 20. 1 Ti. 1 : 12.

14. How can assurance be attained? He. 10: 22, by implicit regard for the dictates of conscience; — 1 Co. 1: 5—9, by a faithful use of the means of grace; — Mat. 28: 20, by obedience; — Ps. 51: 11. 1 Th. 5: 19. 1 Jn. 4: 13, by cherishing and praying for the Spirit.
15. Why should we attain it? 2 Co. 7: 1. Ga. 3: 22, on account of our regard for the promises; — 1 Co. 15: 57. 2 Ti. 1: 12, for present and future joy.
16. How may you know whether you have attained assurance? Ps. 119: 6. 1 Jn. 3: 3.

LESSON XLVI.

PEACE OF CONSCIENCE.

Q. XXXVI.

A. Continued.

1. What is the second benefit which in this life flows from justification, adoption, and sanctification? A. XXXVI.
2. Why is it called "peace of *conscience*?" Ro. 8: 1. 1 Jn. 3: 21.
3. What is the principal office of conscience? Ro. 2: 15.
4. What makes "peace of conscience" spiritual? 1 Th. 5: 23, f. c. He. 13: 20, f. c. it is from God; — Co. 1: 20, through Christ; —

- Ro. 14 : 17, by the Spirit ; — Ro. 8 : 6, with a renewed and holy heart.
5. What reason does the Bible furnish us to believe that the wicked are strangers to such peace ? Is. 57 : 21. Ro. 8 : 7.
 6. What, that there is a false as well as a true peace ? De. 29 : 19. Je. 6 : 14 ; 8 : 11.
 7. How is the false distinguished from the true ? 2 Co. 1 : 12, one is from a wicked heart and with sin ; the other, with an enlightened conscience and holiness.
 8. What connection has spiritual peace with the justifying righteousness of Christ ? Is. 32 : 17. Ep. 2 : 13, 17.
 9. How does it appear that Christ intended his followers to enjoy this blessing ? Jn. 14 : 27 ; 16 : 33.
 10. How is it connected with peace with God ? Ro. 15 : 13. Co. 3 : 15.
 11. What is its relation to the divine law ? Ps. 119 : 165.
 12. What, to public worship and the institutions of the gospel ? Ps. 116 : 18, 19.
 13. With what other graces is it commonly connected ? Ga. 5 : 22, seq. vs.
 14. What is requisite in order to attain it ? Ac. 24 : 16.
 15. What are some of its advantages ? (Ps. 51 ; 63 : 1—8 ; 119 : 63.) Ep. 3 : 12. He. 10 : 19—22.
 16. Can they be fully comprehended ? Ph. 4 : 7.

LESSON XLVII.

JOY IN THE HOLY GHOST.

Q. XXXVI.

A. Continued.

1. What is the third benefit which in this life either accompanies or flows from justification, adoption, and sanctification? A. XXXVI.
2. Why is this joy said to be in the Holy Ghost? Jn. 14: 16, 17. Ro. 14: 17. Ga. 5: 22.
3. How do spiritual and worldly joy differ in their view of sin? Jn. 16: 20.
4. How, in humbleness of mind? Ge. 28: 16, 17. Ex. 3: 6.
5. How, in their source? 2 Co. 5: 12. Ga. 6: 14—16.
6. How, in the satisfaction which they produce? Ps. 36: 8; 63: 5. 1 Pe. 1: 8.
7. How, in regard to the Bible? Mat. 13: 20, 21, C. Ps. 19: 10, 11.
8. How, in their durability? Job 21: 12, 13. Ec. 11: 9. Ph. 3: 1.
9. Is spiritual joy both a duty and a privilege? Ps. 5: 11; 32: 11; 149: 2.
10. In what measure should Christians possess it? 1 Ch. 16: 31. Ps. 68: 3, 4. 1 Pe. 1: 8.
11. When have they occasion for it? Ps. 40: 16. Ph. 4: 4.

12. What *special* occasion have they for it in trials? Mat. 5: 11, 12. Ro. 5: 3.
13. In what other seasons have they peculiar joy? Lu. 15: 4—7, at the conversion of sinners; —Ps. 122: 1, in public religious services; —Ac. 8: 5—8, on the reception of special favors and the extension of Christ's kingdom.
14. If these excite no spiritual joy in your mind, can you be prepared for heaven?
15. How are the saints and angels of heaven employed? Re. 4: 8, 11; 5: 12—14; 19: 1.
16. Are gloom and habitual sadness becoming in true Christians?

LESSON XLVIII.

GROWTH IN GRACE.

Q. XXXVI.

A. Continued.

1. What is the fourth benefit of justification, adoption, and sanctification? A. XXXVI.
2. In what respects may our graces grow? 1 Pe. 1: 3, l. c. in activity; —Ps. 84: 7. Ro. 1: 17, in degree; —Lu. 17: 5. 1 Th. 3: 12, separately; —2 Pe. 1: 5, proportionally; —and Ro. 7: 23; Ga. 5: 17, by displacing sin.
3. Do they generally grow uniformly, or only occasionally?

4. How does it appear that believers are at first weak in grace? Mat. 14: 31.
5. On this account, to what are they compared? Mat. 13: 31, seq. vs. to mustard seed;—1 Pe. 2: 2, to babes;—Mat. 12: 20, to bruised reeds;—Pr. 4: 18, to the rising day.
6. Under what similitude is their growth represented? Job 17: 9. Ps. 84: 7. Jn. 15: 2. Ep. 4: 13.
7. On what does their growth depend? Jn. 15: 4, 5. Ro. 8: 11.
8. What scriptures authorize the expectation that Christians will grow in grace? Ro. 11: 16, 19. Ph. 1: 6. 1 Jn. 3: 9.
9. How do saints sometimes mistake in relation to their growth in grace? Mat. 26: 33—35, C. 69—75.
10. What are some of the means of growth in grace? 1 Ti. 4: 7, I. c. action;—Ps. 92: 13, public services;—Jn. 15: 3. 1 Pe. 2: 2, the word;—Ep. 4: 11, 12, the ministry;—Lu. 17: 5, prayer;—He. 12: 10, sanctified affliction.
11. What are among the signs of growth in grace? Ro. 6: 11—14, more deadness to sin;—Ga. 6: 14, and to the world;—Ph. 3: 8, higher appreciation of Christ;—Pr. 3: 5, 6; 2 Co. 12: 9, less reliance on self, and more on God;—Ps. 137: 5, 6. Is. 62: 1, stronger desire and more effort for Zion's prosperity.
12. What are some of the motives to growth in grace? 2 Pe. 3: 18, God's command;—

Jn. 15: 8, his glory; — Mat. 25: 29, his promise; — Lu. 19: 17. 1 Co. 15: 41, 42, our present and future joy and glory.

13. Where are we forbidden to rest in any present attainments of knowledge or of grace? Ph. 3: 13, 14.

LESSON XLIX.

PERSEVERANCE.

Q. XXXVI.

A. Continued.

1. What is the fifth benefit in this life connected with justification, adoption, and sanctification? A. XXXVI.
2. In whom is the ground of perseverance? He. 12: 2, in God.
3. Should believers labor and pray for perseverance? Ps. 51: 12; 119: 116. He. 12: 1.
4. How can you prove, from the covenants and promise of God, that all true Christians will persevere in holiness and finally be saved? Ps. 89: 34. Je. 32: 40. Jn. 17: 12.
5. How, from the immutability of God's purpose and love? Je. 31: 3. Ro. 8: 38, 39.
6. How, from his power? 1 Pe. 1: 5; 5: 7.
7. How, from the believer's union with Christ? Jn. 14: 19; 17: 20, 21.
8. How, from the indwelling and abiding of the

- Spirit? Jn. 14: 16. Ro. 8: 9. 1 Jn. 2: 27.
9. How, from the explicit declarations of the Bible? Mat. 24: 24. Jn. 6: 39, 40; 10: 26—30. Ro. 8: 30, 35. Ph. 1: 6.
10. What do believers still need? Ps. 37: 24. 1 Co. 10: 12, 13, cautions.
11. How does it appear that those who finally fall away, and perish, never were true Christians? Jn. 6: 66. He. 6: 4—6.
12. Why do they fall away? Lu. 8: 13. 1 Jn. 2: 19.
13. What should true believers do that they may not fail of eternal life? Mat. 26: 41.
14. What motives have they to persevere? Ro. 13: 11, their nearness to the end;—Re. 3: 5, their reward;—Lu. 14: 30. He. 10: 39, the disgrace and ruin which will attend them if they fail of salvation.
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LESSON L.

BENEFITS AT DEATH.

- Q. XXXVII. *What benefits do believers receive from Christ at death?*
- A. The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to

Christ, do rest in their graves till the resurrection.

1. What brought death into the world? Ro. 5: 12, f. c.
2. Why has it passed upon all men? Ec. 8: 8. Ro. 5: 12, l. c.
3. Who has appointed all the circumstances of our death? (De. 32: 39. 1 Sa. 2: 6.) Job 14: 5, 6, 14. Ps. 68: 20.
4. How do the Scriptures represent the shortness and uncertainty of life? (1 Ch. 29: 15. Job 9: 25; 14: 2.) Ps. 90: 10. Is. 40: 6. Ja. 4: 14.
5. How does it appear that men in their natural state are not prepared for death? Eze. 18: 20. Ga. 3: 22, f. c.
6. What must they do to prepare for it? Eze. 18: 31. Ro. 12: 1, 2.
7. What separation takes place at death? Ec. 12: 7.
8. Why are believers whom Christ delivers from the curse of the law, still left subject to natural death? 1 Co. 3: 22; 15: 56, 57. Ph. 1: 21, it is not to them a curse, but a blessing, a part of their reward.
9. From what do they rest at death? Re. 14: 13, toil;—Job 3: 17, trouble;—Re. 7: 17, sorrow;—Ep. 5: 26, 27, temptation and sin.
10. Who removes the sting from death? 1 Co. 15: 55.
11. What influence should the thought of death

- exert over them? Ec. 9: 10. Mat. 24: 42—44. Jn. 9: 4.
12. What proof have you that their souls at death do immediately pass into glory? Lu. 16: 22; 23: 43. (2 Co. 5: 8, 9. Ph. 1: 23. Re. 14: 13.)
 13. Where is that glory? Jn. 14: 2.
 14. After whose image are they then entirely formed? Ep. 4: 13.
 15. Will they after death be perfectly free from the guilt, pollution, and love of sin? Re. 21: 27.
 16. To what is their glory compared? Lu. 12: 31, seq. vs. 2 Co. 5: 1, seq. vs. He. 11: 16.
 17. Who will share it with them? He. 12: 22—24.
 18. Why cannot sinners enjoy it? Ro. 8: 6.
 19. If you are unrenewed at death, where will you immediately go? Lu. 16: 23, 24.
 20. What becomes of the bodies of believers at death?
 21. By what are they distinguished in the grave from the bodies of unbelievers? Jn. 11: 11. 1 Th. 4: 14, by their union to Christ.
 22. How long will they rest in the grave? A. XXXVII. l. c. Jn. 11: 23. 1 Th. 4: 16.

LESSON LI.

RESURRECTION.

Q. XXXVIII. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

1. How many benefits are here noticed which God grants believers at the resurrection?

A. XXXVIII.

2. What are they?

3. What is the resurrection? The raising of the bodies of the dead from the grave.

4. How many of the dead will arise? Jn. 5: 28. Ac. 24: 15.

5. What other texts assert this doctrine? Da. 12: 2, f. c. Mat. 22: 23, 29, seq. vs.

6. Who will raise the dead? Jn. 5: 21.

7. Whom has he raised? (1 Ki. 17: 22. 2 Ki. 4: 35; 13: 21. Mar. 5: 41.) Lu. 7: 12, 15. Jn. 11: 39, 44. Ac. 9: 40.

8. How did Christ prove to the Sadducees that Moses taught this doctrine? Ex. 3: 6, C. Lu. 20: 37, 38.

9. How will the resurrection of the righteous differ from that of the wicked? Da. 12: 2, 10*

- l. c. Jn. 5: 29, C. Is. 66: 24, l. c. 1 Co. 15: 23.
10. In whose likeness will the saints arise? Ph. 3: 21.
 11. Are the same bodies which die and return to dust, to be raised? Job 19: 26, 27. Lu. 24: 39, C. 1 Co. 15: 20, 23.
 12. What changes will they undergo? 1 Co. 15: 42—46.
 13. What circumstances will attend the resurrection? 1 Th. 4: 15—17.
 14. How long will it occupy? 1 Co. 15: 52.
 15. What is here meant by the "glory" in which the saints shall rise?
 16. By what similitude is it represented in Scripture? 1 Co. 15: 36—38.
 17. What will become of *their* bodies who shall then be living on the earth? 1 Co. 15: 51.
 18. With what feelings ought we to contemplate the resurrection? 2 Co. 5: 1—4.
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LESSON LII.

JUDGMENT AND FUTURE STATE.

Q. XXXVIII.

A. Continued.

1. What will follow death and resurrection? He. 9: 27.
2. Must saints as well as sinners be judged? Ro. 14: 10. 2 Co. 5: 10.
3. Who beside mankind will be judged? Jude e.

4. In that day will the sins of the righteous be revealed? Ec. 12: 14. Mat. 12: 36. Lu. 12: 2, 3. 1 Co. 3: 13.
5. Who will be the Judge? 2 Ti. 4: 1.
6. How will he then appear? Mat. 16: 27.
7. Why is judgment committed to him? Jn. 5: 27, l. c.
8. How will the righteous appear? Jude 24, 25.
9. Will they be separated from the wicked? Mat. 25: 31—33.
10. What are some of the benefits which they will then receive? Mat. 10: 32. (Jn. 5: 24. Ro. 8: 1, 2, 33—39.) Ph. 3: 9, open and public acknowledgment and acquittal;—Mat. 24: 31. 2 Th. 2: 1, union in one society;—1 Th. 4: 16, 17, ascension to heaven;—Mat. 25: 33, f. c. seats of favor and honor;—Mat. 25: 34, a heavenly inheritance.
11. How does it appear that the righteous will be acquitted and the wicked condemned, by law and evidence? Mat. 25: 34—36, C. 41, 43; 25: 14—30; Ro. 2: 14, 15; 4: 15.
12. How will each class regard its sentence? Mat. 25: 37—40, C. 44, 45.
13. What society will the righteous enjoy in heaven? He. 12: 22, 23.
14. Who will be the source of their joy and the object of their praise? 1 Co. 13: 12.
15. From what will they rest? Re. 14: 13, l. c. from toil;—Re. 7: 15—17; 22: 3, 4, from temptation, sin, sorrow, and death.
16. What qualities will distinguish their blessedness? 1 Pe. 1: 4; 5: 4.

17. What is "the full enjoyment of God," on which they will then enter? Re. 21: 3; 22: 4.
18. Will it deliver them from all evil, and perfect their happiness forever? Ps. 16: 11. Ep. 5: 27.
19. How does it appear that we cannot now fully comprehend their bliss? 1 Co. 2: 9. 1 Jn. 3: 2.
20. How will Christ appear to the wicked in the judgment? 2 Th. 1: 7, 8. Re. 1: 7.
21. What reason have you to believe that there will be degrees in the future happiness of the righteous and in the future misery of the wicked? Da. 12: 3. (Mat. 11: 22. Lu. 12: 48.) 1 Co. 15: 41. He. 10: 28, 29.
22. What, that the endless happiness of the righteous, and the eternal misery of the wicked, depend on the same kind of evidence? Mat. 25: 46. (Mar. 9: 42—48; 14: 21. Lu. 16: 19—31.) Jn. 3: 36. Ro. 2: 6—16. Re. 14: 11.
23. What influence should the doctrine of a righteous retribution exert upon us? Is. 33: 14. 2 Co. 4: 18. He. 4: 1, 11; 11: 26.

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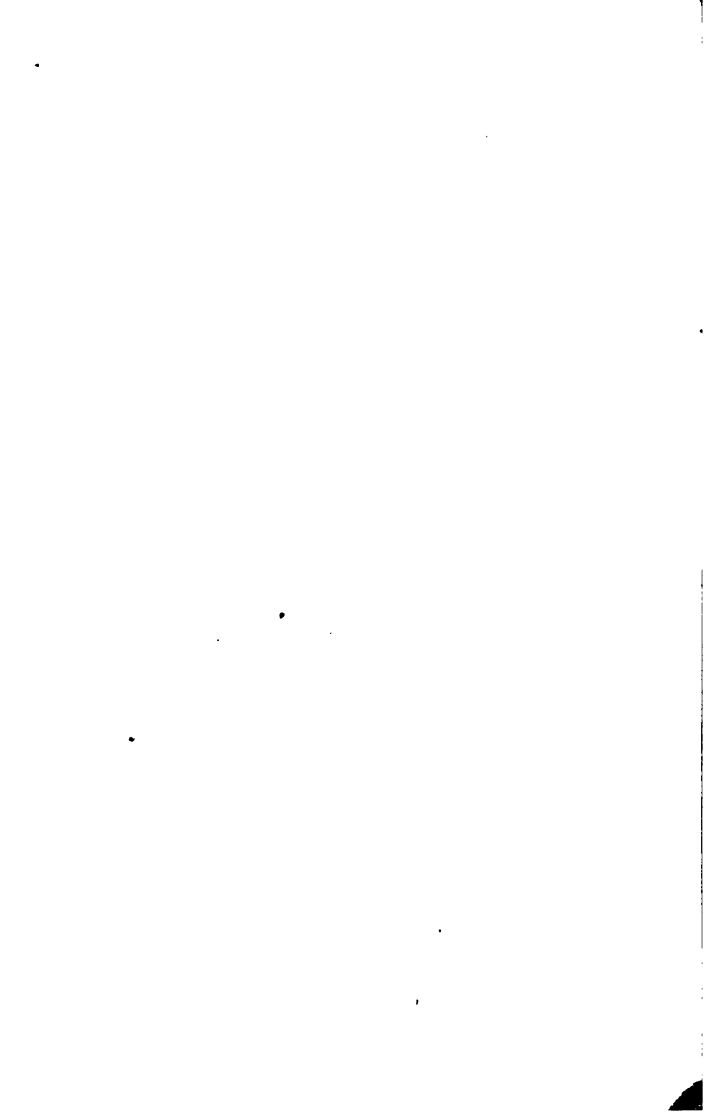
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THE CATECHISM TESTED BY THE BIBLE.

A

QUESTION BOOK

ON

THE TOPICS IN THE

ASSEMBLY'S SHORTER CATECHISM;

FOR

**FAMILIES, SABBATH SCHOOLS, BIBLE CLASSES,
AND CHURCHES.**

SERIES FOR YOUTH AND ADULTS. PARTS I. AND II.

PART II. PRACTICAL.

VOL. IV.

BY A. R. BAKER.

"Hold fast the form of sound words."—2 Ti. 1. 12.

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ABBREVIATIONS AND EXPLANATIONS.

BOOKS OF THE OLD TESTAMENT.		Thessalonians	1 and 2 Th.
Genesis	Ge.	Timothy	1 and 2 Ti.
Exodus	Ex.	Titus	Ti.
Leviticus	Le.	Philemon	Phil.
Numbers	Nu.	Hebrews	He.
Deuteronomy	De.	James	Ja.
Joshua	Jos.	Peter	1 and 2 Pe.
Judges	Ju.	John	1, 2, and 3 Jn.
Ruth	Ru.	Jude	Jude.
Samuel	1 and 2 Sa.	Revelation	Re.
Kings	1 and 2 Ki.		
Chronicles	1 and 2 Ch.	C.	Compare or consult.
Ezra	Ez.	c.	clauses.
Nehemiah	Ne.	ca.	clauses.
Ezra	Ez.	q. s.	subordinate question.
Job	Job.	f. c.	first clause.
Psalms	Ps.	s. c.	second clause.
Proverbs	Pr.	t. c.	third clause.
Ecclesiastes	Ec.	l. c.	last clause.
Solomon's Songs	Ca.	m. c.	middle clause.
Isaiah	Is.	ch.	chapter.
Jeremiah	Je.	cha.	chapters.
Lamentations	La.	v.	verse.
Ezekiel	Eze.	vs.	verses.
Daniel	Da.	p.	page.
Hosea	Ho.	pre.	preceding.
Joel	Jo.	seq.	succeeding.
Amos	Am.	L.	Lesson.
Obadiah	Ob.	La.	Lessons.
Jonah	Jon.	Q.	Catechetical Question.
Micah	Mi.	Qs.	Questions.
Nahum	Na.	A.	Answer.
Habakkuk	Ha.	As.	Answers.
Zephaniah	Ze.	()	shows that the proof-texts
Haggai	Hag.		which it includes may be omitted.
Zechariah	Zec.	—	between two verses, as Pt. I. L. I.
Malachi	Mal.		qs. 23, or Pt. II. L. I. qs. 8, denotes
			that the intermediate verses re-
			late to the same subject; between
			two or more references, as Pt. I.
			L. I. qs. 2, or Pt. II. L. I. qs. 5,
			denotes that those which precede
			it answer one part of the question,
			and that those which succeed it
			answer another part of it; and
			before a question, as Pt. I. L. I.
			qs. 14, or Pt. II. L. VIII. qs. 2, or
			X. qs. 13, denotes that a part of a
			preceding question is continued.
BOOKS OF THE NEW TESTAMENT.			
Matthew	Mat.		
Mark	Mar.		
Luke	Lu.		
John	Jn.		
Acts	Ac.		
Romans	Ro.		
Corinthians	1 and 2 Co.		
Galatians	Ga.		
Ephesians	Ep.		
Philippians	Ph.		
Colossians	Co.		

PART II.—PRACTICAL.

LESSON I.

OBEDIENCE, MAN'S DUTY.

QUESTION XXXIX. *What is the duty which God requireth of man ?*

ANSWER. The duty which God requireth of man, is obedience to his revealed will.

1. Of what does the first part of this Catechism treat ? 2 Ti. 3 : 16, s. c. A. III. f. c. doctrine ; or “ what man is to believe concerning God.”

2. What does the second part of it teach ? Lu. 17 : 10. A. III. l. c. duties, or “ what God requires of man.”

3. Which of these naturally precedes the other ? Ro. 10 : 14. He. 11 : 6.

4. In what department of religious knowledge is this natural order reversed ? Jn. 7 : 17, in experimental piety. Gracious exercises, to be perfectly understood, must be felt.

5. What relations does God sustain to us, from

which his right to command, and our duty to obey, originate? Le. 18: 2—5. Ps. 100: 3. Ac. 17: 25, that of Sovereign to subjects;—Re. 4: 11, l. c. of Creator to creatures;—Mal. 1: 6, of Master and Father to servants and children.

6. From what scripture can you show that God requires us to obey him? De. 27: 10.

7. What importance do the sacred writers attach to obedience? De. 10: 12.

8. What is the rule of our obedience? Ps. 19: 7—9.

9. Where does God require us to understand that rule? Ps. 119: 33. Ec. 12: 13. Ep. 5: 17.

10. Where is it most clearly revealed? 2 Ti. 3: 16.

11. What twofold distinction does the Bible recognize in the counsels or will of God? De. 29: 29.

12. How far should our obedience extend? Ps. 119: 6. Ja. 2: 10, 11.

13. From what does true obedience to God flow? Jn. 15: 4, 5. Ep. 1: 6; 2: 10, union to Christ;—and Mat. 22: 37, supreme love to God.

14. What are some of its characteristics? Jos. 24: 14. Is. 29: 13, 14, sincerity;—Pr. 23: 17, constancy;—Ro. 7: 22. 1 Pe. 5: 2, delight.

15. What other persons are we to obey? Ep. 6: 1. 1 Pe. 2: 13, 14.

16. If their commands oppose God's, which are we to obey? Da. 3: 16—18. Ac. 4: 18, 19; 5: 28, 29.

17. What is the principal motive to true obe-

dience? 1 Co. 10: 31. 2 Co. 5: 14, 15. Ti. 2: 11—14.

18. What other motives should influence us? Is. 1: 19, 29, promises and threatenings;—De. 10: 12, 13; 28: 1, seq. vs. prosperity;—He. 5: 9, salvation.

19. Does God offer us aid in obeying him? Eze. 36: 27.

20. Shall we ever be released from our obligation to obey him perfectly? Ps. 119: 44; 106: 3.

LESSON II.

THE RULE OF OBEDIENCE.

Q. XL. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the moral law.

1. What do you understand by a *law*? Ps. 119: 105, a rule of action.

2. How does it appear that the moral law is both a *reason* for obedience, and a *rule* of it? Le. 18: 4, 5.

3. What other laws are there beside what are commonly called *moral*? He. 10: 1, ceremonial, which relate to rites of worship;—and Ex. 23: 11. Le. 25: 13, judicial, which regulated the administration of justice among the Jews.

4. Give other examples of judicial laws. Nu. 35: 15. De. 16: 16, etc.

5. To whom were the ceremonial and judicial laws given? Jn. 1: 17.

6. To whom did the ceremonial point? He. 10: 8—10.

7. What evidence is there that, as literal enactments, they were fulfilled and abolished? (Da. 9: 27.) Ac. 6: 14. He. 7: 12.

8. What, that their moral principles and significance remain? He. 9: 13, 14, 23—26.

9. Why had not our first parents in Eden the same need of a written moral law as ourselves? Ge. 1: 26, 27.

10. How did they, and how do the heathen still, receive a knowledge of the law? Ro. 2: 14, 15, by conscience; — Ro. 1: 20, 21, by the constitution and course of nature.

11. What proof is there that the moral law is unchangeable? Mat. 5: 18.

12. What, that it is perfect? Ps. 19: 7.

13. What, that it is spiritual, holy, just, and good? Ro. 7: 12.

14. If our first parents had kept it, would their obedience have saved them? Ga. 3: 12.

15. Why cannot we be saved by the law? Ro. 3: 19—26. Ga. 3: 21, 22.

16. What is the penalty of the law? Ge. 2: 17. Eze. 18: 4. Ro. 6: 23, f. c.

17. On whom has the penalty of the law been executed? 2 Pe. 2: 4. Jude 6, 7.

18. On whom will it be executed at the last day? Mat. 25: 41, 46.

19. How can you prove that all mankind have

fallen from the covenant of works by Adam's sin? Ro. 5: 12, 19. Ep. 2: 3.

20. How, that sin has not diminished our obligations? Mat. 5: 48.

21. By whose gracious assistance can we keep the law? Jn. 15: 5, l. c. Ep. 2: 10.

22. How can our imperfect obedience be accepted? Ro. 10: 4.

23. How does it appear that sinners understand their obligations to obey God? De. 30: 15, seq. vs. Ps. 19: 11.

24. What is requisite to spiritual apprehension? Ro. 12: 2. 1 Co. 2: 14.

25. Of what advantage is the law to persons destitute of spiritual discernment? Mi. 6: 8, a memorial of duty;—Ro. 7: 7—9, 24. 1 Ti. 1: 8—11, a means of awakening and of conviction;—Ga. 3: 24, a guide to Christ;—He. 10: 28, 29, a justification of God's condemnation of the wicked.

26. Are believers, who are not under the law as a covenant of works, subject to it as a rule of duty? (Ro. 3: 30; 6: 14.) 1 Co. 9: 21. Ga. 3: 10.

27. What light does it reflect on the extent of Christ's sufferings, and of believers' obligations to love and serve him? Ro. 8: 3, 4. Ga. 3: 13, seq. vs. Ph. 3: 8—10.

LESSON III.

THE TEN COMMANDMENTS, A SUMMARY OF THE LAW.

Q. XLI. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.

1. What is a *summary*? A brief expression of an extended discourse.

2. What other summaries of religious duty do the Scriptures contain beside that at the head of the next lesson? De. 10 : 12. Mi. 6 : 8. Ja. 1 : 27.

3. What summary of the moral law is spoken of in A. XLI. l. c.?

4. Where is that law more fully revealed? In the Scriptures of the Old and New Testaments.

5. Are *all* the duties which the Bible enjoins "summarily comprehended" in the ten commandments?

6. Which of the ten comprehends the duties enjoined in Ep. 6 : 1—9?

7. Which comprehends the duty of prayer?

8. Which, the law of labor and the law of rest?

9. What are some of the advantages of such summaries? They aid memory, faith, and practice.

10. Where was this summary of the moral law given? Ex. 19 : 20. De. 5 : 2.

11. Where is that mountain? Horeb is a peak in the Sinai range of mountains, in the peninsula between the northern arms of the Red Sea, in Arabia.

12. By whom was it given? Ex. 20: 1. C. Ac. 7: 37, 38. He. 12: 25, 26.

13. Who received it from him? Ex. 19: 3.

14. What do you recollect of the history of Moses?

15. To what people were the ten commandments originally given? De. 5: 1, 5.

16. From whom did they descend? Ac. 13: 16, 17, 26.

17. How long was Moses with God on Mount Sinai? Ex. 24: 15—18. De. 9: 9, 11.

18. On how many tables were these commandments written? Ex. 32: 15, f. c. De. 5: 22, l. c.

19. Of what were these tables composed?

20. What became of them? Ex. 32: 19, l. c. De. 9: 17.

21. Why?

22. What feeling, beside that of indignation at their sin, did Moses cherish? Ex. 32: 30—32. De. 9: 18—20.

23. Why did he hew two other tables like unto the first? Ex. 34: 1. De. 10: 1.

24. Did the commandments, written on these tables, correspond with those on the former? De. 10: 2, 4.

25. Where were the latter for a long time kept? De. 10: 5.

26. What became of them? They were lost in the destruction of Solomon's temple, when the Jews were carried captive to Babylon.

27. Which are the commandments of the first table? The first, second, third, and fourth, which contain our duty to God.

28. Which belong to the second table? All the rest, containing our duty to ourselves and to our fellow-men.

29. Which of the ten commandments is expressed affirmatively? The fifth.

30. Which both affirmatively and negatively? The fourth.

31. How are the rest expressed? Negatively.

32. What is the difference in these modes of expression? The affirmative respects, primarily, duties which we ought to perform; the negative, sins from which we should abstain?

33. Should the commandments be early committed to memory, and often repeated? De. 6: 7—9.

34. How can we secure a spiritual understanding of them? 1 Co. 2: 10—15. He. 8: 10, 11.

LESSON IV.

SUMMARY OF THE TEN COMMANDMENTS.

Q. XLII. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul,

with all our strength, and with all our mind ; and our neighbor as ourselves.

1. Where do these words occur ? Lu. 10 : 27.
2. Which is more probable, that this summary originated with this young man, or that it was previously in use among the Jews ? The latter.
3. What does the Saviour say of it ? Mat. 22 : 40. Lu. 10 : 28.
4. What is the sum of the four commandments of the first table ? Lu. 10 : 27, t. c.
5. What does Christ pronounce the sum of them ? Mat. 22 : 38.
6. Why ? Because it is chief in importance.
7. What is it to love God with all the heart, soul, strength, and mind ? Mat. 10 : 37—39, supremely.
8. Why should we love God supremely ? Because he is supremely glorious.
9. What is the sum of the six commandments of the second table ? Mat. 22 : 39.
10. Who is here meant by "neighbor ?" Lu. 10 : 29—37.
11. If we do not love him, can we love God ? 1 Jn. 4 : 20.
12. What is it to love our neighbor *as* ourselves ? Mat. 7 : 12, sincerely ; — Ph. 2 : 3, without selfishness.
13. What ! — if he be our enemy ? Mat. 5 : 44. Ac. 7 : 26.
14. What one word expresses the sum of the whole law ? Ro. 13 : 10, l. c. Ga. 5 : 14.
15. Out of what does that love or charity which fulfils the law, flow ? 1 Ti. 1 : 5.

10 PREFACE TO THE TEN COMMANDMENTS.

16. What is its relation to faith? Ga. 5: 6.

17. What does such love imply? 1 Pe. 2: 17, esteem; — 1 Co. 12: 26, f. c. sympathy; — Ga. 6: 2, assistance; — Ga. 6: 10, beneficence; — Ja. 5: 14—16, prayer.

18. How may we know that we possess it? Jn. 14: 21, 24. Ro. 13: 8. 1 Jn. 4: 21; 5: 1.

LESSON V.

PREFACE TO THE TEN COMMANDMENTS.

Q. XLIII. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

1. Where are these words to be found? Ex. 20: 2. De. 5: 6.

2. What is a preface? Some thing preliminary or introductory to a discourse, treatise, or book.

3. To what is Is. 1: 2, a preface?

4. To what Mat. 5: 1, 2?

5. In what terms does God assert his authority in the preface to the ten commandments? A. XLIII. s. c.

6. How came the Jews in Egypt? Ge. 46, and 47.

7. Why did the Egyptians enslave them? Ex. 1: 8—13.

8. Was it right?

9. Whom did God raise up to deliver his people from Egyptian bondage? Ex. 3: 4, 7, 8.

10. Did their masters readily embrace the doctrine of emancipation? Ex. 5—11.

11. How many plagues did God send before they consented to let Israel go?

12. How long were the Jews *in bondage* in Egypt? Ge. 15: 13. Ex. 12: 40. Ac. 7: 6, about four hundred years; though the period of their severe oppression was much shorter.

13. Will you relate any of the circumstances of their exodus? Ex. 12, seq.

14. How long after it, were the commandments given? Ex. 19: 1, about fifty days.

15. In what terms does the Psalmist celebrate this event? Ps. 136: 10—16.

16. How did their wonderful deliverance affect their obligation to keep God's commandments? Lu. 12: 48, s. and t. c.

LESSON VI.

LESSONS FROM THE PREFACE.

Q. XLIV. *What does the preface to the ten commandments teach us?*

A. The preface to the ten command-
VOL. IV. 2

ments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

1. How many reasons are here suggested for obedience? Three.

2. What is the first? "God is the Lord."

3. What right does this imply? Ps. 83: 18.

4. What other appeals to this motive do the Scriptures contain? Le. 19: 37; 20: 7, 8.

5. How is the second reason expressed? "Our God."

6. What do these terms imply? 1 Sa. 3: 18, our subjection to him;—Le. 26: 42. Je. 32: 38—41, our covenant-relation to him;—Eze. 36: 27, 28. 1 Co. 3: 21—23, our interest in him and his property in us.

7. Why is the singular number used in the preface to the commandments? Zec. 13: 9, l. c. to increase its force and directness.

8. How is the conduct of man generally affected by the object of his supreme regard? Mi. 4: 5.

9. What is the third reason for obedience, here suggested? Is. 49: 26; 63: 16, "our Redeemer."

10. From what had God just redeemed his people? A. XLIII. l. c.

11. From what else did he offer them redemption? Ps. 130: 8.

12. What analogy is there between the deliverance of the Jews from Egyptian bondage and the redemption of sinners from spiritual bondage? Ex.

1: 14. C. Jn. 8: 34. 2 Pe. 2: 19, both in bondage; — Ex. 2: 23—25. C. Ro. 5: 6—8, each delivered by Divine power; — Nu. 33: 50—53. C. He. 4: 9; 11: 8—10, a rest provided for them.

13. Which is the greater deliverance? Jn. 8: 36.

14. What should be the practical effect of such deliverance? Ez. 9: 13, 14. Lu. 1: 74, 75, obedience; — Re. 1: 5, 6, gratitude and praise.

LESSON VII.

THE FIRST COMMANDMENT AND ITS REQUISITIONS.

Q. XLV. *Which is the first commandment?*

A. The first commandment is, “Thou shalt have no other Gods before me.”

Q. XLVI. *What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

1. Why is this commandment styled “the first?” Because the existence of one Supreme Being lies at the foundation of all true religion.

2. Is the knowledge of God essential to acceptable worship? He. 11: 6.

14 FIRST COMMANDMENT AND ITS REQUISITIONS.

3. How has God revealed himself in the Scriptures? Ex. 34: 6, 7. 2 Co. 5: 19.

4. How may we know whether we have a saving knowledge of God? 1 Jn. 2: 3, 4.

5. What is the character of those who profess that they know God, while they habitually disobey him? Ti. 1: 16.

6. How should we know and acknowledge God? Mat. 10: 32, by profession;—Ro. 10: 10, f. c. with the heart;—Jos. 24: 15, deliberately;—Jos. 24: 21, resolutely;—Is. 44: 5, solemnly.

7. What reason is there to believe that he is "the only true God?" Ho. 13: 4.

8. What is it to have the only true God for "our God?" De. 26: 17—19, to enter into covenant with him;—Jn. 14: 6. 1 Jn. 3: 23, to believe in him through Christ;—Pr. 3: 6, to acknowledge him in all our ways.

9. How are we to manifest our acknowledgment of him as "the only true God and our God?" A. XLVI. Mat. 4: 10.

10. What is it to "worship" him as such? Ps. 111: 1.

11. What to "glorify" him as such? Ex. 15: 11. 1 Co. 10: 31. A. I. qs. 6—9.

12. Can any who are out of Christ, thus worship and glorify God? Ro. 6: 11—16. 1 Co. 6: 20.

13. What connection have true worship and obedience with faith in Christ? He. 11: 6.

14. What does an outward observance of this commandment imply? He. 10: 25, public worship;—1 Ti. 2: 8, prayer and the use of other means of grace.

PROHIBITIONS IN THE FIRST COMMANDMENT. 15

15. What, beside an outward regard for God and his institutions, does this commandment require? Jn. 4: 24.

16. What does inward and spiritual obedience imply? Ps. 73: 25, supreme love; — Ph. 4: 4, joy in God; — Ja. 4: 7, entire submission; — Mi. 6: 8, a humble and godly life.

17. Which kind of obedience do you render to this commandment?

LESSON VIII.

PROHIBITIONS IN THE FIRST COMMANDMENT.

Q. XLVII. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God, as God, and our God; and the giving of that worship and glory to any other which is due to him alone.

1. What are those commonly called who deny the being, perfections, or government of God? Atheists.

2. Which of his attributes is denied by those referred to, in Ps. 10: 13? — In 50: 21? — In 94: 7? — In Mat. 25: 24? — In 2 Pe. 3: 4?

3. Which is denied by those spoken of in Ex. 17: 7? — In Ps. 78: 19?

4. What does God call such persons? Ps. 14: 1.

5. Wherein appears the appropriateness of this appellation? Ps. 19: 1—6. Ro. 1: 19, 20.

6. How does he more fully describe them? Ep. 2: 12.

7. What reason is there to think that ignorance and forgetfulness of God are great sins? De. 32: 18. 1 Co. 15: 34. 2 Th. 1: 8.

8. How is atheism forbidden in this commandment, directly or only by implication? By implication.

9. Why do any of the wicked wish that there were no God? Ep. 4: 18, 19.

10. While we theoretically acknowledge God, what reason have you to think that we may still be *practical atheists*? Ps. 10: 4, 6, 11, 13. Ti. 1: 16.

11. What proof have you that practical atheism is a natural and common result of depravity? Ro. 3: 11—18.

12. What example of it did Israel witness in the days of Joshua? Jos. 9: 11—15.

13. How does it appear that God considers the neglect of his worship, a heinous sin? He. 10: 25, from his law; — Is. 43: 22—24, from his displeasure.

14. Does it dishonor him? Da. 5: 22, 23, 27.

15. What is "not glorifying" him? Ps. 12: 4.

16. When are we guilty of this sin? 1 Sa. 15: 30, 31. Ps. 73: 2—12. Zec. 7: 5, 6.

17. Wherein consists the profaneness that is here forbidden? Ps. 50: 21, in misconceptions of

God ; — Je. 2 : 32, in forgetfulness of him ; — Ro. 8 : 7. Mat. 6 : 24. 1 Jn. 2 : 15. Co. 3 : 2, in carnality, worldliness, and inordinate affections.

18. How may you deny God by not worshipping him as "the true God?" Is. 29 : 13—15. Eze. 33 : 30, 31. Mat. 15 : 8, 9.

19. How, by not worshipping him as "our God?" Eze. 44 : 9.

20. How does God regard such sins? Ps. 81 : 10—13.

21. What are those usually called who worship other Gods besides Jehovah? Idolaters and polytheists.

22. Did the authors of the catechism understand this commandment to forbid idolatry and polytheism as well as atheism? A. XLVII. l. c.

23. How does God describe the idols of the heathen? Ps. 135 : 15—18. Is. 44 : 9—20; 46 : 6, 7.

24. What passages of Scripture forbid idolatry? Ps. 81 : 9; 97 : 7. Ro. 1 : 25.

25. In what other ways may we violate the spirit of this commandment? (Nu. 20 : 10, 12. De. 8 : 17, 18.) Da. 4 : 30, by the usurpation of Divine prerogatives; — De. 18 : 9—14. (Mat. 12 : 24—28. 2 Ki. 1 : 3.) 1 Co. 10 : 20, by coöperation with the devil and with wicked spirits.

26. What does God pronounce spiritual idolatry? Job 31 : 24—28, supreme love of gold; — Ph. 3 : 19. 2 Ti. 3 : 4, of pleasure; — Co. 3 : 5, covetousness; — 1 Jo. 2 : 15, 16, worldliness.

27. What reason have you to think that all these are forbidden in this commandment? Ro. 1 : 18. He. 3 : 12.

28. Can you obey the spirit of this command

without a new heart and gracious affections? 1
Jn. 3: 4, 8, 9.

LESSON IX.

THE WORDS "BEFORE ME."

Q. XLVIII. *What are we especially taught by these words "BEFORE ME," in the first commandment?*

A. These words, "*before me*," in the first commandment, teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

1. What evidence is there that God sees us and all we do? (Ps. 94: 8—11; 119: 168. Pr. 5: 21.) Je. 23: 24. He. 4: 13.

2. What attributes does this imply? Omnipresence and omniscience.

3. Where does the psalmist more particularly treat of these? Ps. 139.

4. Which of his future works will specially manifest them? 1 Co. 4: 5.

5. What reason is there to believe that he takes special notice of our acts of worship? Mal. 3: 16. Mat. 6: 4.

6. What, that he is especially displeased with the neglecter of his worship and with idolaters? Ps. 44: 20, 21. Is. 42: 8.

7. Why do they frequently violate this commandment in secret? Eze. 8: 12.

8. Why is he specially displeased with all idolatry? De. 32: 16. Je. 32: 29, 30.

9. With what sins does he associate every species of it? Re. 21: 8, f. c.

10. In what other way, has he expressed his displeasure against it? De. 29: 24—28.

11. What practical influence should his pleasure, in spiritual worship, and his displeasure at the neglect of it, exert upon us?

LESSON X.

THE SECOND COMMANDMENT AND ITS REQUISITIONS.

Q. XLIX. *Which is the second commandment?*

A. The second commandment is, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third

and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments."

Q. L. *What is required in this commandment?*

A. The second commandment requireth the receiving, observing, keeping pure and entire all such religious worship and ordinances as God hath appointed in his word.

1. How does this commandment differ from the first? That respected the proper object of worship; this, the proper manner, means and institutions of it.

2. With what do Papists unite this commandment? With the first.

3. Why? They vainly pretend that it is of the same import as the first.

4. What declarations in it are opposed to their manufacture and use of images, pictures and relics in their churches and in worship? "Thou shalt not *make* unto thee any graven image, or any likeness of any thing;" "thou shalt not *bow* down thyself to them, nor *serve* them."

5. What do "heaven," "earth," and "water," denote in this commandment? Gen. 1: 1, the universe.

6. What importance does the Bible attach to the mode of worship? Ec. 5: 1. 1 Co. 14: 40. He. 8: 5.

7. Why may not men alter the ordinances and means of worship? De. 5: 32; 12: 32.

8. What reason have you to believe that God has appointed such ordinances or means? Le. 18: 4.

9. What proof is there that prayer is one of these? Ph. 4: 6. 1 Th. 5: 17.

10. How many kinds of prayer are there, in relation to the person or persons offering it? Ac. 2: 42, public; — 2 Sa. 6: 20. Je. 10: 25, family; — Mat. 6: 6, secret.

11. What texts prove that *singing* is an ordinance of religion? Ps. 57: 7; (149: 1. Mat. 26: 30. Ep. 5: 18—20.) Co. 3: 16. Ja. 5: 13.

12. What proves the same of the reading of Scripture? Ne. 8: 7, 8. Ac. 15: 21.

13. — of preaching and hearing the word? (Is. 55: 3. Ac. 10: 33.) 2 Ti. 4: 2. Ja. 1: 21 —25.

14. — of the ministry and its support? (Nu. 18: 21, 24. Mal. 3: 8—10.) Ro. 10: 14, 15. 1 Co. 9: 13, 14.

15. — of the private and social study of Scripture? Ge. 18: 19. De. 6: 7. (Lu. 2: 42—47; 4: 16—22.) Jn. 5: 39. (Ac. 17: 11. Ep. 6: 4.)

16. — of the sacraments, baptism and the Lord's supper? Mat. 28: 19. 1 Co. 11: 23—26.

17. — of church government? Mat. 16: 19; 18: 15—18. (1 Co. 5: 1—5, 11—13; 12: 28. 1 Ti. 5: 20, 21.)

18. — of fasts? Es. 4: 16. Is. 58. (Jo. 2: 12—14. Da. 10: 2, 3.) Mat. 6: 16—18. (Ac. 13: 3; 14: 23.)

19. — of thanksgivings? Ps. 50: 14; (95: 2: 107: 22. Ne. 12: 27.) Ph. 4: 6.

20. — of a public profession? Jos. 24: 14—
 25. Is. 44: 5, etc.
 21. — of legal oaths? De. 6: 13. Je. 4: 2.
 22. — of vows? Ps. 76: 11; 119: 106.
 23. — of religious conference? Mal. 3: 16.
 24. — of meditation and self-examination? Ps.
 77: 12. 1 Co. 11: 28. 2 Co. 13: 5.
 25. What is it to “receive” these ordinances
 and means? De. 12: 32, f. c. to own their divine
 authority; — Ps. 84: 1, 2, to delight in them.
 26. What is it to “observe” them? Ps. 55:
 17; 119: 164, to use them with fidelity.
 27. What is it to “keep them pure and entire?”
 De. 12: 32, l. c. Lu. 1: 6, to preserve them un-
 adulterated and sanctified.
 28. Have you fulfilled these requisitions?

LESSON XI.

PROHIBITIONS IN THE SECOND COM- MANDMENT.

Q. LI. *What is forbidden in the second commandment?*

A. The second commandment forbid-
 deth the worshipping of God by images,
 or any other way not appointed in his
 word.

1. How does the sin forbidden in this command-
 ment differ from that forbidden in the first? The

first forbids the worshipping of any other beside the true God ; this, the worshipping of him in a false or unscriptural manner.

2. What two things are more especially forbidden in this commandment ? Image-worship and superstition.

3. Which part of the second commandment forbids the worshipping of God by images ? Ex. 20 : 4.

4. Which part forbids superstition ? Ex. 20 : 5, f. c.

5. Of what are the images made, by which men vainly attempt to worship God ? Ac. 17 : 29.

6. In what terms does God forbid such idolatry ? Le. 26 : 1.

7. If we may not make an idol for ourselves, may we manufacture it for others ? Ex. 32 : 2—4, 21—24, 35.

8. Can God be properly represented by an image ? Is. 40 : 18—25.

9. Why can no picture of Christ accurately represent him ? Mat. 1 : 23, l. c. Jn. 1 : 14. 1 Ti. 3 : 16.

10. Is a mental image of God forbidden ? De. 4 : 15—19. C. Jn. 4 : 24.

11. Where is the worshipping of angels more expressly forbidden ? Co. 2 : 18.

12. Where, the worshipping of saints ? Ac. 14 : 11—18. Re. 19 : 10.

13. How did God require his ancient people to punish transgressors of this commandment ? De. 13 : 6—18.

14. How has he expressed his own displeasure at their sin ? Je. 44.

15. Does this commandment forbid statuary, painting, and other fine arts, or only the use of images in worship? Ex. 25: 17—22. Nu. 21: 7—9.

16. What danger attends the introduction of statues, pictures, and images into churches, even if they are not, at first, regarded with superstitious veneration? De. 4: 15—19. 2 Ki. 18: 4—6.

17. What class of persons are most exposed to such violations of this commandment? Ps. 106: 39. Ro. 1: 21, those of lively imagination and of great veneration for antiquity.

18. How does it appear that men are forbidden to institute offices, measures, and ceremonies, and to teach doctrines, which are not of divine appointment? Le. 10: 1—5. 2 Sa. 6: 6, 7. Mat. 15: 9. Ga. 4: 8—11. (Co. 2: 16, 17, 20—23. 1 Ti. 4: 1—3. Re. 2: 2, 14—16, 20—23.)

19. If persons come to us claiming to have received revelations and other divine gifts, by what rule are we to try them? 1 Co. 14: 37.

20. What superstitious violations of the spirit of this commandment can you mention?

21. What beside image worship and superstition does it forbid? He. 10: 24, 25, neglect of the proper worship of God;—Mat. 22: 5, lack of interest in divine institutions;—Jn. 2: 13—17, the perversion of them to secular purposes;—Mat. 23: 13—15, the diversion of men from the pursuit of salvation, also all ostentation and proselytism;—Ac. 13: 44—52. 1 Th. 2: 14—16, opposition to godly Christian ministers.

22. What part of it forbids *kneeling* to crosses,

altars, and images? "Thou shalt not *bow down* thyself to them."

23. If such kneeling were neither idolatrous nor superstitious, would it consist with obedience to this commandment? Le. 26: 1.

24. What examples of obedience to it, or of disobedience of it, can you find in Scripture? Ex. 32: 1—4; 2 Ki. 5: 18. Da. 3.

25. What evidence is there that Aaron intended the golden calf to be used by Israel only as an aid to the worship of the true God? Ex. 32: 5, l. c. C. 8, s. c.

26. If we would do all things decently and in order, in religion, (1 Co. 14: 40,) what must we implicitly follow? De. 12: 32.

LESSON XII.

REASONS ANNEXED TO THE SECOND COMMANDMENT.

Q. LII. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment, are, God's sovereignty over us, his propriety in us, and the zeal he hath for his own worship.

1. Why are reasons annexed to any of the commandments? To induce us to obey them?

2. Which of the commandments are enforced by reasons?

3. How many reasons or motives are annexed to the second commandment?

4. How is the first of these expressed in the answer at the head of this lesson?

5. How in the commandment? "The Lord."

6. What does this expression imply? Ps. 95 : 3, his supremacy.

7. What other passages of Scripture assert his sovereignty? (Job 23 : 13. Ps. 115 : 3 ; 135 : 6.) Da. 4 : 35. Ro. 9 : 20—24.

8. What reason is there to believe that his sovereignty over us implies our duty to worship him in the way of his appointment? Ps. 45 : 11 ; 95 : 6.

9. What is the second reason annexed to this commandment? A. LII. s. c.

10. How is it expressed in the commandment? "Thy God."

11. What is the import of these words? Ps. 95 : 7.

12. What is the meaning of "propriety?"

13. In what respects is Jehovah "thy God?" Jos. 24 : 17, 18. Is. 33 : 22 ; 43 : 1.

14. What is the third reason annexed to this commandment? A. LII. l. c.

15. In what words is it expressed in the commandment? "A jealous God."

16. What is the common meaning of the word "jealous?" Suspicious.

17. What does it mean when applied (Ex. 34 : 14. 1 Ki. 19 : especially 10 and 14 vs. 2 Co. 11 : 2) to God and good men? Zealously cautious of dishonor.

18. What remarkable exemplifications of it are there in the Old Testament? Le. 10: 1—4. Nu. 16.

19. What expressions of his jealousy, or of “the zeal he hath for his own worship,” are there in the reasons annexed to this commandment? De. 5: 9, l. c. 10, both threatening and promise.

20. How is the threatening expressed in the commandment? Ex. 20: 5, l. c.

21. What is meant by “visiting the iniquity of the fathers upon the children?”

22. What examples of this are there in Scripture? Ge. 19: 24, 25. Ex. 11: 5, 6, C. 12: 29, 30. (Jos. 7: 24, 25; 9; C. 2 Sa. 21: 1—12. 1st Ki. 15: 29, 30.)

23. How does it consist with justice? God deals with men not simply as individuals, but as social beings, united in families and nations. Besides, the sins of fathers are often repeated by their children. Ps. 49: 13.

24. How, with Je. 31: 29, 30, and Eze. 18: 20? These respect principally reformed and pious children of ungodly parents; (Eze. 18: 14, 17;) while the threatening in the second commandment respects mainly the wicked children of wicked parents, Ex. 20: 5, l. c. “of them that *hate* me.”

25. What evidence is there that it leaves the children of wicked parents under the full pressure of motives to reform? Eze. 18: 14—23.

26. What influence should this connection exert upon parents in the nurture of their children?

27. How is the promise expressed in this commandment?

28. To what does the word "thousands" here refer? Probably to generations.

29. How was this promise exemplified in the descendants of Abraham?

30. What other illustrations of it can you present?

31. Which is more extensive, the threatening or the promise?

32. What may we learn from this? God's delight in mercy.

33. Should it encourage us to believe in him and to keep his commandments?

LESSON XIII.

THE THIRD COMMANDMENT AND ITS REQUISITIONS.

Q. LIII. *Which is the third commandment?*

A. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Q. LIV. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverent use of God's

names, titles, attributes, ordinances, word, and works.

1. What duty stands opposed to the sin forbidden in this commandment? Is. 8: 13.

2. What word in this commandment virtually contains that duty? "Name."

3. What does the word "name" here mean? Any thing by which God is expressed or makes himself known.

4. From what texts of Scripture does it appear that a holy and reverent use of God's names, titles, attributes, ordinances, word, and works, is virtually required by this commandment? Ex. 3: 13, 14; 6: 3. (—Je. 10: 7.—1 Ti. 1: 17.—Ps. 77: 13; —138: 2; —9: 16; 19: 1—6.) Ac. 14: 17.

5. What other passages show that a holy and reverent use of the names of God is required? Mat. 6: 9, l. c. Re. 15: 4.

6. What are his names? God, Lord, Jehovah, Jah, Father, Son, and Holy Ghost.

7. What is it to make a reverent use of these? De. 28: 58.

8. What difference is there between his names and his titles? A similar difference as between the name and the title of a man.

9. What titles are applied to God in the following texts? Ge. 32: 9. Ex. 3: 6. (1 Sa. 1: 11. Job 7: 20. Ps. 65: 2; 71: 22. Ec. 12: 1. Is. 40: 28. Je. 10: 7. Mat. 11: 25.) Ro. 15: 6. 2 Co. 1: 3.

10. How does this command require us to use these? A. LIV.

11. Will you mention some of the attributes of God? See A. IV. Ls. V—VII.

12. What are the ordinances of God? A. L.

13. How are we required by this commandment and by other texts of Scripture to use them? Ps. 5: 7; 86: 9. Mat. 28: 20.

14. What expression in this commandment proves that it does not forbid legal oaths? "In vain."

15. Where does the Bible require such oaths? De. 6: 13. He. 6: 16.

16. What examples of them are there in Scripture? Ge. 14: 22—24. (Jos. 7: 19. Da. 12: 7. 2 Co. 1: 23.) Re. 10: 6.

17. How does it appear that Mat. 5: 34 and Ja. 5: 12 relate to profane swearing?

18. How does God regard a violation of national treaties? 2 Ch. 36: 11—13. Eze. 17: 16.

19. How does an oath differ from a vow? Ge. 28: 20—22. Ju. 11: 30—40. C. Ge. 47: 29—31, as the calling upon God to witness the truth of what we say differs from a promise made to him.

20. What is a private dedication of ourselves to God? Ps. 119: 106, a vow.

21. What is a public profession of religion? Is. 44: 5.

22. Is a *lot* a solemn appeal to God? Pr. 16: 33. Ac. 1: 24, 26.

23. Is it, then, proper to use it on trifling occasions?

24. What use does the Bible show that this

commandment requires us to make of the word of God? Ps. 119: 105; 138: 2. Jn. 5: 39.

25. — of his works? 1 Ti. 4: 4, 5. Re. 15: 4, 5.

LESSON XIV.

PROHIBITIONS IN THE THIRD COMMANDMENT.

Q. LV. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth the profaning or abusing of any thing whereby God maketh himself known.

1. What is the "profaning or abusing of any thing whereby God maketh himself known?" The treating of it in an irreverent and unholy manner.

2. To what does such profaneness commonly relate? To the names, titles, attributes, ordinances, word, and works of God.

3. What common term is applied to the sins, forbidden in this commandment? Profaneness.

4. What kind of profaneness is more expressly forbidden in it? Profane swearing.

5. What does the Saviour say of this and of all unscriptural oaths? Mat. 5: 33—37; 23: 20—22.

6. What does the Bible call those who are guilty of profaneness? Ps. 139: 20.

7. Who among the apostles was guilty of this sin? Mat. 26: 73—75.

8. Did the corrupt court of Pharaoh entice Joseph to commit it? Ge. 42: 15, 16.

9. How did the Levitical law punish it? Le. 24: 14, 15.

10. Does it bring the judgments of Heaven down upon families and nations? Je. 23: 38—40. Zec. 5: 4.

11. What other violation of this commandment did God require the Jews to punish with death? Le. 24: 16.

12. What is *blasphemy*?

13. What other sin is often associated with it? 1 Ki. 21: 9—14. Mar. 14: 53—65.

14. What is *perjury*?

15. What instance of cursing or of profane imprecation does the Bible present? 2 Sa. 16: 5—8.

16. With whom does such iniquity bring men into communion? 1 Co. 10: 20.

17. Wherein do unlawful vows violate this command? They are false appeals to God.

18. What instance of them is there in Scripture? 1 Ki. 19: 2. Mat. 14: 3—7.

19. Wherein are *lots* on ordinary occasions and all games of chance, violations of this commandment? Pr. 16: 33. 1 Th. 5: 22, they are irreverent appeals to God.

20. What reason does the Scripture furnish to believe that this command is violated by opposers

to religion and to godly ministers? Ac. 13: 45, 50.

21. — by scoffers? Ac. 19: 13.

22. — by apostates? He. 6: 4—6.

23. — by hypocrites? Is. 48: 1. Mat. 23: 13—29.

24. — by the neglect or abuse of the sacraments? Mal. 1: 12. Ro. 2: 23—25; 6: 1, 3, 4. Ga. 3: 1.

25. — by attending on ordinances in an improper manner? Le. 10. Ec. 5: 1. 1 Co. 14: 40. 2 Co. 4: 4.

26. — by insincerity? 2 Ti. 3: 5.

27. How may the word of God be profaned? Mat. 5: 21—26; 15: 3, by receiving human traditions as of equal or superior authority; — Je. 23: 33—36. 2 Pe. 3: 16, by perversion; — Mat. 22: 23—33, by sophistry for the overthrow of revealed truth; — (1 Ti. 1: 6; 6: 4, 5.) 2 Ti. 2: 14. Ti. 3: 9, by debates and jangling about unimportant questions; — Ec. 8: 11, by abuse of forbearance; — Eze. 13: 22, by misapplication of promises and of threatenings.

28. How may his works be profaned? Ro. 13: 13, by perversion; — Ho. 13: 6, by false dependence on them; — Je. 5: 3. 1 Co. 10: 10, by abuse of providence.

LESSON XV.

REASON ANNEXED TO THE THIRD
COMMANDMENT.

Q. LVI. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, that, however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

1. How do men commonly acquire a habit of profaning the name and institutions of God? Very gradually.

2. Why do they acquire it? Because they disregard the remonstrances of conscience, and the instructions of Scripture, and indulge anger, pride, and other evil passions.

3. What danger attends the hearing of profane speeches?

4. Whose duty is it to teach men the guilt of this sin? De. 6: 7, parents and instructors; — Mal. 2: 7, ministers of the gospel.

• 5. Do the laws of Christian nations forbid and punish profaneness?

6. Whose duty is it to prosecute transgressors of these laws? It is the duty of every citizen.

7. Whose to punish them? Parents and civil officers.

8. What texts forbid us to suffer them to escape reproof, apprehension, and punishment? Le. 5: 1; 19: 17.

9. By whose neglect do they sometimes escape these?

10. Do they expect to escape the punishment of God? Ps. 10: 13.

11. What words in this commandment show that they cannot succeed?

12. What is the meaning of the declaration, "The Lord will not hold him guiltless?"

13. How does he punish them? Zec. 5: 3, 4, by judgments on their families; — Je. 23: 10. Ho. 4: 1—5, and on their land; — De. 28: 58, 59. Ac. 12: 21—23, by wonderful plagues, bodily distempers, and death; — Ps. 9: 17. Ro. 2: 5, by the torments of hell.

14. What motives to obey this commandment are suggested by the preceptive part of it? First, God's sovereignty by the words, "the Lord," which imply his right to command us and our duty to obey him; secondly, our relation to him, by the words, "thy God," which represent him as our Creator, Preserver, Benefactor, Redeemer, and Sanctifier, whom we ought to love and serve.

LESSON XVI.

THE FOURTH COMMANDMENT AND ITS REQUISITIONS.

Q. LVII. *Which is the fourth commandment?*

A. The fourth commandment is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it."

Q. LVIII. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word, expressly one whole day in seven to be a holy Sabbath to himself.

§ 1. *The law of labor.*

1. What two laws are revealed in the fourth commandment? The law of labor and the law of rest.

2. How does it express them? The law of la-

bor affirmatively, and the law of rest both negatively and affirmatively.

3. Which is first in the order of nature and of the divine appointment? The law of labor.

4. When were these laws at first revealed? Ge. 2: 1—3; 2: 5, l. c. 15, 18, l. c.

5. How was labor affected by the fall? Ge. 3: 17—19.

6. How many days of labor are required to one of rest? Ex. 20: 9.

7. If what is implied in this commandment, in regard to labor, were expressed, how would it read? Six days thou shalt work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy cattle, and the stranger that is within thy gates.

8. Is any exception made in the law of labor, in favor of the rich or the indolent?

9. Who are exempted from it? They only whom Providence disables.

10. What advantage has the labor of the body over that of the mind? Ec. 5: 12, C. 12: 12.

11. How should we labor? 2 Ch. 31: 21. Ep. 6: 5—8. Co. 3: 22—24.

12. How does God reward obedience to this law? Pr. 10: 4; (12: 24; 13: 4, l. c. 14: 23, f. c.) 22: 29, f. c. 28: 19, f. c.

13. Is industry a part of the apostle's summary of true religion? Ro. 12: 11.

14. What evidence is there that Christ and his apostles have not annulled this law? 1 Th. 4: 11, 12.

15. What consideration should induce us to do the work of each day in its proper season? Ec. 9: 10.

§ 2. *The law of rest.*

1. What creates occasion among men for rest? Ec. 5: 12.

2. Why will a faithful obedience to the law of labor predispose men to pay at least an external regard to the law of rest? Those who have most carefully examined the subject are of opinion that our constitution requires one seventh part of the time for rest, in addition to our nightly repose.

3. What is the meaning of the word "Sabbath?" Rest.

4. By what other names does the Bible designate the day? The holy Sabbath, the Lord's day, etc.

5. Is the word Sunday of scriptural or heathen origin? Heathen.

6. What are the two most prominent ideas in this commandment, in relation to the Sabbath? Le. 23: 3, its rest from recreation and labor, and its holiness.

7. Which words in it show that parents are required to secure such an observance of the day in their children? "In it thou shalt not do any work, thou, nor thy son, nor thy daughter."

8. — masters in their servants? De. 5: 14, — "thou, — nor thy man-servant, nor thy maid-servant."

9. — heads of families in their households? — "thou, — nor the stranger that is within thy gates."

10. Which words extend this law to all beasts of burden? Ex. 23: 12, — "thou, — nor thy cattle."

11. Why have men no right ordinarily to command the service of any of these on the Sabbath? God has not given it to them, but reserved it in his own power.

12. What other "set times," or sacred seasons, did the ceremonial law prescribe for the Jews? Le. 23.

13. Why are we not bound to observe these? Ga. 4: 10, 11. Co. 2: 16, 17.

14. What proportion of our time does the law of Sabbatic rest require? One seventh.

15. Does it include twenty-four hours as really as the law of labor six times that number?

16. How should the Sabbath be reckoned? As we do each of the other six days. If we reckon them from sunset or from midnight, we should reckon this in the same manner.

17. What evidence is there that the Sabbath was kept by the Jews before the giving of the law on Mount Sinai? Ex. 16: 22—30.

18. If it existed before the ceremonial law, could the annulling of that law abolish it?

19. What proof have you that the Sabbath is required by the moral law? This commandment.

20.—and that it is of perpetual obligation? Ex. 31: 16, 17.

1. Its early institution—it was given to the race.

2. Its object—it was made for *man*. Mar. 2: 27.

3. The reasons for it are of *perpetual* force.

4. All the other commands of the decalogue are *perpetual*.

5. It is spoken of as existing under the gospel. Mat. 24: 20. Is. 66: 23.

LESSON XVII.

CHANGE OF THE SABBATH.

Q. LIX. *What day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

1. When was the Sabbath instituted? Ge. 2 : 1—3.

2. From that time to the giving of the law, what did it commemorate? The creation of the world.

3. What, in addition to this, did it commemorate from the giving of the law to the resurrection of Christ? The Exodus of Israel.

4. During these periods, on which day of the week was the Sabbath? De. 5 : 14, f. c. C. Mat. 28 : 1.

5. In relation to time, what requisition of this commandment is moral, and therefore perpetual? After every six days of labor, there shall be one of rest.

6. What is positive, and may consequently be

changed? The particular day of the week to be kept as the Sabbath.

7. What language of the commandment recognizes this distinction? "Six days shalt thou labor," and the implication is that the next is to be a day of Sabbath rest; there is also a change in the tense of the verb from the future to the present and back again. "The seventh day" (not *shall be*, as in the previous and subsequent sentences, but) *is* the Sabbath," for he spoke of the particular day to be kept holy as it then was, not as it would be.

8. What proof is there that the disciples kept the seventh day as the Sabbath, when Christ lay in the sepulchre? Lu. 23: 54, 56; 24: 1.

9. What evidence does the life of Christ furnish of a change in the Sabbath from the seventh to the first day of the week, immediately upon the resurrection of Christ? Jn. 20: 19, C. 26.

10. What other proof of such a change? (1) Le. 23: 15, 16, C. Ac. 2: 1—4, Pentecost was on the first day of the week, when the disciples were with one accord in one place, and when the Spirit descended, and Peter preached and baptized. (2) Ac. 20: 7, the early Christians kept the first day as the Sabbath. (3) 1 Co. 16: 1, 2, the churches of Corinth and of Galatia made their charitable collections, usual on the Sabbath, upon the first day. (4) Re. 1: 10, it is called "the Lord's day," being devoted to his special service, and commemorating his resurrection and consequently his rest from the work of atonement.

11. What reason is there to think that the first day of the week will continue to be the Christian

Sabbath to the end of the world? Is. 66: 23.
Re. 22: 18, 19.

12. What effort has been made in modern times to alter the day? During the Revolution of the last century in France, an attempt was made to rest only one day in ten.

13. How have such attempts resulted? In failure, and men have been constrained by the constitution and course of nature to return to one day of rest after six days of labor.

LESSON XVIII.

SANCTIFICATION OF THE SABBATH.

Q. LX. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified, by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

1. What is it to sanctify the Sabbath? To remember it and to keep it holy.

2. From what are we to rest on the Sabbath?
De. 5: 14, s. c.

3. If our worldly cares are urgent, may we appropriate to them any part of the Sabbath? Ex. 34: 21. Le. 23: 3.

4. For what purpose were the Jews forbidden to kindle fires on the Sabbath? Ex. 35: 3, for servile labor.

5. What kinds of labor are particularly specified by the sacred writers as violations of the Sabbath? Je. 17: 21, 22, bearing burdens;—Ne. 13: 15—22, labor in the field, or in the arts, or in trade;—Ex. 16: 22—30, all that is needless in the preparation of food.

6. How was he who worked on the Sabbath punished under the Levitical law? Ex. 31: 14, 15.

7. Will you give an example of such punishment? Nu. 15: 32, 36.

8. How can you show that recreations are inconsistent with the proper sanctification of the Sabbath? Is. 58: 13.

9. What proof is there that public worship is essential to a proper sanctification of the Sabbath? Le. 23: 3, s. c.

10. What other passages enjoin public worship? Is. 66: 23.

11. What acts of public worship are authorized on the Sabbath either by Biblical precepts or holy examples? Ac. 16: 13; 20: 7, 8.

12. What preparation did the Jews make for the Sabbath? Ex. 16: 5, C. Mar. 15: 42.

13. What should we learn from this? To set our habitations, persons, and hearts in order for the Sabbath.

14. What divine warrant is there for the social

study of Scripture on the Sabbath, as in Sabbath schools? Lu. 2: 42—47; 4: 16—22.

15. What texts reveal the connection of the proper sanctification of the Sabbath with families? Ex. 20: 10. Le. 23: 3, l. c. De. 6: 20—25.

16. What are proper religious services for families, on that day? Lu. 9: 18. Ac. 10: 2, prayer; — Mat. 26: 30, singing psalms; — De. 6: 7, religious instruction; — Ac. 17: 11, review and comparison of public instruction with the Bible.

17. What other services are appropriate for individuals in private? Mat. 6: 6, special seasons of secret prayer; — Ps. 119: 15. 2 Co. 13: 5, and of meditation and self-examination.

18. What is a work of necessity? One to which Providence calls us, one that was not foreseen, and cannot be deferred.

19. What work of this kind did the Saviour suffer in his disciples on the Sabbath? Mat. 12: 1—8.

20. What work of mercy did he himself perform, recorded in Lu. 13: 10—13?

21. In his refutation of the charge of the Pharisees, of what work of necessity did he speak? Lu. 13: 14—17.

22. What other work of mercy did he perform on the Sabbath? Lu. 14: 3, 4.

23. To what additional work of mercy does he refer in the same connection? Lu. 14: 5, 6.

24. Are alms and charitable collections on the Sabbath, works of necessity and mercy?

25. To which of these did the act of our Saviour belong, recorded in Lu. 14: 1?

26. If, from either of these causes, we dine with

a friend on the Sabbath, what should be the character and the theme of our conversation? Lu. 14: 1—24.

27. Is visiting from house to house on the Sabbath, unless for necessity or mercy, consistent with a proper observance of the day? Ex. 16: 29, l. c.

28. How much was a Sabbath day's journey? Nearly one mile, or primarily, the distance from the remotest tent in Israel's camp in the wilderness, to the tabernacle at the centre, where all assembled for worship.

29. Where does it authorize us to go on the Sabbath? From our habitation to the nearest appropriate place of worship.

LESSON XIX.

PROHIBITIONS IN THE FOURTH COMMANDMENT.

Q. LXI. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about worldly employments and recreations.

§ 1. *Sins forbidden by the law of labor.*

1. What part of the fourth commandment forbids indolence?

2. How does indolence affect health and happiness? Pr. 15: 19; 21: 25.

3. How has God shown his displeasure toward this sin? Pr. 20: 4, l. c. 24: 34.

4. What vain excuse for their sin do the slothful find in the weather? Pr. 20: 4, f. c.

5. — In their own fears? Pr. 22: 13.

6. What other excuses do they offer? Pr. 24: 33.

7. What account does God give of their vineyard? Pr. 24: 30, 31.

8. What does he say of those who will not labor? 2 Th. 3: 10.

9. To what vice and virtue do idleness and industry respectively tend? Ep. 4: 28.

10. What connection had idleness with the destruction of Sodom? Eze. 16: 49.

11. How does it appear that it is inconsistent with Christian character? Ac. 10: 38, s. c. 1 Ti. 5: 8.

12. How, that heaven is a place of activity, as well as of holy rest? He. 4: 9, C. Re. 4: 8; 22: 3.

§ 2. *Sins forbidden by the law of rest.*

1. Why is greater prominence given in this commandment to violations of the law of Sabbatic rest than to those of the law of labor? Men are more prone to desecration of the Sabbath than to idleness.

2. How many modes of breaking this commandment are said to be forbidden, in A. LXI?

3. What is the first? A. LXI.

4. If we omit prayer, the reading of the Scripture, and the worship of God in public, in our families or closets, what part of this commandment do we violate? Ex. 20 : 8. A. LX. references to qs. 9—11 ; 15—17.

5. How does God regard inappropriate and unworthy offerings? Mal. 1 : 13.

6. Are drowsiness and inattention in public worship violations of this commandment?

7. What is the second thing which it forbids? A. LXI.

8. How has God expressed his displeasure at this sin? Eze. 22 : 26. Mat. 15 : 8.

9. What is the third thing which it forbids?

10. In which of these ways do we break this command, if we spend an unusual proportion of our time in sleep on the Sabbath?

11. With what other sin is that of Sabbath-breaking usually connected? Eze. 23 : 38.

12. What is the fourth thing forbidden in this commandment? A. LXI.

13. What is the fifth? A. LXI.

14. What example of it in Am. 8 : 4—6?

15. Are thoughts about the pleasures and business of the world forbidden? Is. 58 : 13.

16. In what part of this commandment are all works, except those of necessity and mercy, forbidden?

17. Can you be prepared for an eternal Sabbath in heaven, if you do not love and sanctify God's earthly Sabbaths?

18. What then is your obvious duty? He. 4 : 11.

LESSON XX.

REASONS ANNEXED TO THE FOURTH
COMMANDMENT.

Q. LXII. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

1. By how many reasons is this commandment enforced?

2. Which of them are contained in the preceptive part of it?

3. What is the first? **A. LXII.** Ex. 20: 9.

4. If God allows us six sevenths of the time for our own employments, how must he regard any attempt to take from him and his special service the remaining seventh? Mal. 3: 7—9.

5. What is the second reason? **A. LXII.**

6. How does the commandment express it? Ex. 20: 10, f. c.

7. To whom does the Sabbath belong? Le. 23: 3, l. c.

8. Have mankind any right to it, except for religious purposes?

9. What is the third reason? **A. LXII.**

10. How is it expressed in the commandment? Ex. 20: 11, f. and s. cs.

11. What does his example teach us? To labor six days and to rest on the seventh, as he occupied six days in the work of creation and rested on the seventh.

12. What is the force of "*wherefore*" in this commandment? It urges us by the divine example to obey this commandment.

13. Do we *virtually* imitate God's example when we observe the first day of the week as the Sabbath? We do, because we rest one day, after six days of labor.

14. What is the fourth reason? A. LXII.

15. How is it expressed in the commandment?

16. What is the meaning of "blessed" and "hallowed?" Consecrated, set apart as holy.

17. What promises are connected with the observance of the Sabbath? Is. 56: 4—7; 58: 14. Je. 17: 24, 25.

18. What threatenings are pronounced against Sabbath-breakers? Ne. 13: 18. Je. 17: 27. Eze. 20: 12—16.

LESSON XXI.

FIFTH COMMANDMENT AND ITS REQUISITIONS.

Q. LXIII. *Which is the fifth commandment?*

A. The fifth commandment is, "Honor thy father and thy mother, that thy

days may be long upon the land which the Lord thy God giveth thee."

Q. LXIV. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors or equals.

1. To whom is the fifth commandment which is the first of the second table, addressed? To children.

2. Whom does it designate by the terms "father and mother?" Natural parents.

3. Why, then, is it said to treat of the duties which arise from other relations? Because the relation of parents and children is the source of most other social relations.

4. What human relation does it presuppose? That of husband and wife.

5. Which commandment more particularly contemplates this relation? The seventh.

6. What are some of the relations virtually included in that of parents and children? Those of master and servant, of minister and people, of ruler and subject, etc.

7. In what summary are all these contained in the A. LXIV. l. c.?

8. What classes of persons are you to account and treat as your "superiors?" Those more advanced in age, attainments or office.

9. What duties do you owe them? Le. 19: 32, respect; — 1 Pe. 5: 5, f. c. deference and subjection; — 1 Co. 11: 1, imitation of their worthy example.

10. What classes of men may you regard and treat as "inferiors?" Those less advanced in age, and whatever is commendable.

11. What duties do you owe them? Mat. 25: 35—40. Ro. 15: 1, sympathy; — Ti. 2: 1—5, a good example.

12. Who are your "equals?" Those of the same age, and of corresponding gifts and acquisitions.

13. What are some of your duties toward them? Ro. 14: 15, desire and effort for their good; — Ro. 12: 10. 1 Co. 10: 24. (1 Pe. 3: 8, 9; 4: 8,) kindness, love, and preferment; — Ro. 12: 15. Ga. 6: 2, sympathy and aid; — Le. 19: 17. (Ps. 141: 5.) 1 Th. 5: 6, watchfulness, reproof, and discipline.

14. What is it to honor our natural parents? To discharge with fidelity all the duties which we owe them.

15. What are those duties? (Ge. 37: 13, 14. Lu. 2: 51.) Ep. 6: 1—4. Co. 3: 20, obedience; — (Le. 19: 3.) 1 Ki. 2: 19. Pr. 31: 28, reverence; — Ge. 46: 29, love; — Pr. (1: 8; 4: 1;) 5: 1; 6: 20—22, cordial reception of their instruction; — He. 12: 9, submission to their reproof and correction; — (Ge. 27: 46;) 28: 1—5. Ex. 18: 13—27, reliance on their wisdom about the place, occupation, and relations of life; — (Ge. 47: 12. Ru. 4: 15, 16.) Pr. 23: 22. Jn. 19: 25—27, comfort and support in age.

16. What duties do parents owe their children? Is. 49: 15, love; — 2 Co. 12: 14, l. c. 1 Ti. 5: 8, support; — De. 6: 6, 7. (Pr. 22: 6. Ep. 6: 4.) 2 Ti. 3: 15, instruction; — 1 Ch. 28: 20. Pr. (19: 18; 29: 15, 17;) 23: 13, 14, government; — Ge. 4: 2, a profitable, useful, and honorable calling; — Ge. 48: 15, 16. Ps. 101: 2, prayer and a good example; — Ge. 17: 7, C. Ac. 2: 39. Mat. 28: 19, 20. Lu. 18: 15—17, introduction to the covenant by baptism.

LESSON XXII.

THE SAME SUBJECT.

Q. LXIV.

A. Continued.

1. How does it appear that the relation of a teacher to his pupils is essentially parental? He acts for parents, and in their place.

2. What, then, are the duties of instructors and of scholars? See references, pre. L. qs. 15 and 16.

3. What is the most prominent duty arising from this relation? Pr. 5: 12, 13.

4. What duties do children owe to one another? 1 Jn. 3: 18, love; — Ro. 12: 10, preferment; — Ep. 4: 32, kindness and forgiveness.

5. How should parents part with their children, when God removes them by death? Job 1: 21, l. c.

6. What classes of persons are under God's law respecting masters and servants? Masters, their journeymen and apprentices; merchants, their clerks and salesmen; mistresses and their domestics; and, universally, employers and the employed.

7. What are the duties of masters to their servants? Ep. 6: 9, kindness and impartiality in their government;—Pr. 27: 27, food;—De. 24: 14, 15. Co. 4: 1, wages;—Ge. 18: 19, instruction;—Mat. 8: 5—7, care in sickness.

8. What are the duties of servants to their masters? Mal. 1: 6. 1 Ti. 6: 1, honor;—Ep. 6: 5—8, labor;—Ge. 29: 3, 4. Ti. 2: 9, 10, fidelity;—1 Pe. 2: 18—20, obedience and submission;—Lu. 3: 14. He. 13: 5, contentment with their condition.

9. How does it appear that the relation of ministers to their people was primarily paternal? Job 1: 5, every father was originally a priest in his own house.

10. What duties do ministers owe to their people? 1 Th. 2: 7, 8, love;—Ec. 12: 9. 2 Ti. 4: 2, l. c. religious instruction;—Eze. 3: 17; 33: 7. Mat. 16: 18, 19; 18: 15—20; 28: 19, watchfulness and administration of sacraments, and superintendence of discipline;—Ep. 1: 16, l. c. 3: 14—19, prayer;—1 Th. 2: 10—12. 1 Ti. 4: 12. Ti. 2: 7, an example worthy of their imitation.

11. What reciprocal duties do people owe their ministers? Ga. 4: 15. 1 Th. 5: 12, 13, love;—Mal. 3: 10. 1 Co. 9: 11, 13, 14. Ga. 6: 6, support;—He. 10: 25, attendance upon their in-

struction;—Ja. 1: 21, reception of it;—Ac. 17: 11, comparison of it with the Bible;—He. 13: 17, submission to their scriptural authority;—Lu. 10: 16. 1 Ti. 5: 19, care for their reputation;—Ro. 15: 30, 31. Ep. 6: 19, 20. 1 Th. 5: 25, prayer.

12. How does it appear that the relation of ruler and subjects originated from that of parents to children? The state and the family were originally one.

13. What duties do rulers owe their subjects? 2 Ch. 19: 5—7. 1 Pe. 2: 14, righteous government;—2 Ch. 17: 12, protection;—2 Ch. 1: 10, virtuous example.

14. What are the reciprocal duties of subjects to their rulers? Ec. 10: 20, f. c. 1 Pe. 2: 17, l. c. honor;—Ro. 13: 7, support;—Ro. 13: 1. Ti. 3: 1, submission;—1 Sa. 26: 15—17. 2 Sa. 18: 3, defence;—1 Ti. 2: 2, prayer.

15. Whom should we obey, when the commands of a superior are contrary to the revealed will of God? Ac. 4: 19; 5: 29.

16. Are men to be honored simply on account of their wealth? 1 Ti. 6: 17, 18.

17. What are some of the motives to fidelity in the discharge of these relative duties? 1 Pe. 3: 8—13. 1 Jn. 4: 7—11.

18. How will it promote piety and salvation?

LESSON XXIII.

PROHIBITIONS IN THE FIFTH
COMMANDMENT.

Q. LXV. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglect of, or doing any thing against, the honor and duty which belong to every one, in their several places and relations.

1. How many things are said to be forbidden in this commandment? Two.

2. What are they?

3. Is it sufficient, if the things required by it are done simply out of regard to men? Is. 29: 13, 14.

4. How may parents break this commandment in relation to their children? Ro. 1: 31, by a want of parental affection; — Pr. 13: 24, by neglect of proper correction; — or, 1 Ti. 5: 8, of support; — 1 Sa. 2: 12, 24, 25, by indulgence; — Ep. 6: 4. Co. 3: 21, by severity.

5. Can parents love their children too much, if they have the right kind of affection for them?

6. How may children break this commandment in respect to their parents? De. 27: 16. Pr. 20: 20, by irreverence; — Pr. 30: 17, by disobedience; — Pr. 5: 11—13; 8: 33, by indocility; — Pr. 19: 26, by prodigality; — Ge. 26: 34, 35. Pr.

23 : 22, by disregard of their desires and welfare.

7. What punishment did the Levitical law inflict on children who disobeyed or despised their parents? Ex. 21 : 15, 17. De. 21 : 18—21.

8. What did Christ say of the tradition of the Jews respecting this commandment? Mat. 15 : 3—6.

9. What sins of masters against their servants are here forbidden? Ep. 6 : 9, improper chidings; — Ja. 5 : 4, neglect to pay them their wages, etc.

10. What sins of servants against their masters are here virtually forbidden? Co. 3 : 22, 23, disobedience or eye-service; — Ti. 2 : 9, impudence.

11. How may a minister break this commandment in respect to his people? Is. 56 : 10, 11, by slothfulness and improper love of money; — 1 Ti. 4 : 13, 14, by neglect or misperformance of the duties which he owes them.

12. How may a people sin against their minister? Lu. 10 : 16. 2 Co. 10 : 10. 3 Jn. 10, by slander or contempt; — 2 Ti. 4 : 3, 4, by disregard of his Biblical instructions; and by neglect of any of the duties (pre. L. qs. 11) which they owe him.

13. How may rulers sin against their subjects? Da. 6 : 12, by assumption of power; — Pr. 28 : 15, 16, by exaction and cruelty; — Ps. 12 : 8, by encouragement of sin.

14. How, subjects against their rulers? Ro. 13 : 5, by rebellion and insubordination; — Ex. 22 : 28. 2 Pe. 2 : 10, by slander, reproach, and neglect of duty.

15. How will unfaithfulness in any of these relations affect your spiritual welfare?

LESSON XXIV.

REASON ANNEXED TO THE FIFTH
COMMANDMENT.

Q. LXVI. *What is the reason annexed to this commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

1. How is this promise expressed in the commandment?

2. How, in Pr. 3: 1, 2?

3. How, in 1 Ti. 4: 8?

4. Does it relate to temporal or to spiritual blessings, or to both?

5. What does Paul say of it in Ep. 6: 2?

6. What was the promise annexed to the second commandment?

7. How do you reconcile that promise with the apostle's declaration in Ep. 6: 2, l. c.? He speaks of a promise peculiar to this commandment; while the promise in the second is general, and applies to any and all the commands of God.

8. To what does the promise in the fifth commandment more particularly relate? **A. LXVI.**

9. What is meant by "land" in the fifth commandment? Ep. 6: 3, l. c.

10. Do all transgressors of this commandment die in early life?

11. If they live to old age and prosper, what result does their prosperity work out? Ps. 73. Pr. 1: 32, l. c.

12. Why do children who obey their parents sometimes die? Mat. 11: 26.

13. From what does death often remove such children? Is 57: 1.

14. With what limitations, then, is this promise to be received? A. LXVI. m. c.

15. Should you desire to live longer than it is "for God's glory and your good?"

16. How does obedience to this commandment promote "long life and prosperity?" It preserves from dangers and secures divine protection and favor.

17. What consolation have afflicted parents when their dutiful children die? 2 Ki. 4: 26, l. c.

LESSON XXV.

SIXTH COMMANDMENT AND ITS REQUISITIONS.

Q. LXVII. *Which is the sixth commandment?*

A. The sixth commandment is, "Thou shalt not kill."

Q. LXVIII. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.

1. For what purposes may men take away the lives of irrational animals? Ge. 4: 4, for sacrifice; — 9: 2, 3, for food; — 9: 5. Ex. 21: 28, for the safety of mankind.

2. How does the Bible require us to treat them? De. 22: 6, 7. Pr. 12: 10.

3. When may we take away human life? Ex. 22: 2. Nu. 35: 30—34. De. 19: 11—13, in self-defence, and for murder.

4. With such limitations, what does this commandment require? A. LXVIII.

5. Why has it respect principally to the preservation of *human* life? Ge. 1: 20, 25, C. 26, 27; 2: 7. Ec. 3: 21.

6. How does the love of life compare with the other active principles of the human soul? Job 2: 4.

7. May we strive to save our lives by lies and apostasy? Mat. 10: 33; 16: 25, 26. Ro. 3: 8.

8. What are *lawful* endeavors to preserve our lives? Such as the Scriptures authorize.

9. What means of preserving our life are referred to in Pr. 31: 21? — (In Ec. 5: 12? — In Mat. 9: 12? — In 1 Ti. 5: 23? — In Ps. 17: 8, 9? — In Lu. 22: 36? — In Ac. 23: 16, seq. vs.? —) And in 2 Co. 11: 32, 33?

10. Can you think of any other means which the Bible approves?

11. What scriptural means of preserving the

lives of others are authorized by Ps. 82: 3, 4; and Pr. 24: 11, 12? — By Ja. 2: 15, 16? — By Co. 3: 13?

12. What other lawful means can you mention?

13. What influence have cheerfulness, and the benevolent affections generally, on the preservation of life?

14. How should these means which we are required to use for the preservation of life in ourselves and others affect our esteem of spiritual life, and our efforts to secure it? Mar. 8: 36. Jn. 6: 27.

15. Who is the fountain of spiritual life? Jn. 11: 25, 26.

16. What must we do to obtain it? Jn. 5: 39, 40; 17: 3. 1 Pe. 1: 23; 2: 1, 2.

17. How may we promote it in others? Mat. 5: 16. Ja. 5: 16. Jude 22, 23.

LESSON XXVI.

PROHIBITIONS IN THE SIXTH COMMANDMENT.

Q. LXIX. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

1. Who was the first murderer? Ge. 4: 8.
2. How did God show his displeasure at the sin? Ge. 4: 10—15.
3. What sins may aggravate the guilt of murder? 1 Ki. 21: 9, 10, hypocrisy; — 1 Sa. 22: 9—16. Mat. 26: 48, 49, treachery.
4. May we take our own life away when we see that it is likely to be destroyed by others? 1 Ch. 10: 4, C. 13.
5. What reason have you to think that this commandment does not forbid capital punishment? Nu. 35: 30.
6. Does it forbid every kind of war? Nu. 21: 3. Je. 48: 10.
7. What just cause for war is described in Ju. 11: 12—33? Defence.
8. On what occasion did Christ commend a military officer? Mat. 8: 8—10.
9. If a thief or assassin break into your house by night, may you kill him, if necessary, for the defence of yourself or your family? Ex. 22: 2, seq. vs.
10. Is suicide forbidden? Ac. 16: 27, 28.
11. What example of this crime is recorded in 1 Sa. 31: 4?—In 1 Sa. 31: 5?—In 2 Sa. 17: 23?—In Mat. 27: 5?
12. What precept does duelling violate in common with this commandment? Ro. 12: 19.
13. Is the case of David and Goliath, 1 Sa. 17, an example of a duel, or of an ancient mode of warfare, to save the effusion of blood?
14. What similar example occurs in Roman history? That of the Horatii and Curatii.

15. Is offensive and needless war a violation of this commandment?

16. Whence do wars arise? Ja. 4: 1.

17. What is Christ's exposition of the sixth commandment? Mat 5: 21—26.

18. What violation of this command is referred to in Ge. 9: 6?—In Job 5: 2?—In 1 Jn. 3: 15? (—In Ga. 5: 15?—In Pr. 12: 18?—In Jon. 4: 3?—In Ha. 2: 12, f. c.?—In Lu. 10: 30—37?—In 2 Sa. 11: 15?—and in 1 Ki. 21?)

19. If we may not innocently destroy a human body, may we murder a rational soul?

20. How may we be guilty of this spiritual murder? Pr. 29: 1, by neglect of warning;—He. 10: 26, 27, by wilful perverseness;—Ro. 2: 4, 5, by despite of divine goodness;—Eze. 18: 30, 31, by neglect of repentance;—Ac. 7: 51. Ep. 4: 30, by resistance of the Holy Spirit;—Pr. 1: 10, by ungodly associates.

21. Who is the chief murderer of souls? Jn. 8: 44.

LESSON XXVII.

SEVENTH COMMANDMENT AND ITS REQUISITIONS.

Q. LXX. *Which is the seventh commandment?*

A. The seventh commandment is, "Thou shalt not commit adultery."

Q. LXXI. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech and behavior.

1. By what term is unchastity expressed in this commandment?

2. In what relation does that word refer to unfaithfulness? In the relation of husband and wife.

3. Where did God establish marriage? Ge. 2: 24.

4. Between whom? Ge. 2: 23.

5. What was his primary design in it? Ge. 1: 28; 2: 18, 20, mutual help and happiness, the preservation and multiplication of mankind.

6. What evidence is there that he also had regard in it to chastity? 1 Co. 7: 2.

7. Why is it called a covenant? Each of the parties promises before God and men to perform certain duties with fidelity.

8. How did the Saviour, when on earth, show his regard for marriage? Jn. 2: 1—11.

9. What does Paul say of it? He. 13: 4.

10. What is the primary condition of a happy marriage? Ge. 24: 58, 67, pure and mutual love.

11. What relatives may not marry? Le. 18: 6—18, those between several of the nearest degrees of relationship.

12. Is it lawful for a believer to marry an infidel or heathen? Ge. 34: 14. 1 Co. 7: 39. 2 Co. 6: 14—16.

13. What are the duties of husband and wife? Ep. 5: 28, 31, 33. Ti. 2: 4, love;—1 Th. 4: 3, 4. 1 Pe. 3: 7, fidelity;—1 Co. 7: 32, 34, promotion of mutual happiness;—1 Ti. 5: 8, support;—1 Co. 7: 16; 14: 35. 1 Pe. 3: 1—7, spiritual improvement.

14. In what three particulars is chastity here required? A. LXXI. l. c.

15. How does the Saviour, in his exposition of this commandment, connect it with the heart? Mat. 5: 28.

16. How does it require us to regulate our speech? Ep. 4: 29.

17. How, our conduct? 1 Pe. 3: 2.

18. By what means should we preserve the chastity of ourselves and others? Job 31: 1, by a proper government of our senses and thoughts;—Pr. 5: 8, by separation from all unchaste associates;—Pr. 23: 31—33. Je. 5: 8, by temperance in meats and drinks;—Pr. 5: 20, 21, by a constant sense of God's presence;—2 Co. 7: 1, by reliance on his promises.

19. What special motives does Christianity furnish to the preservation of chastity? 1 Co. 6: 15—20. Ep. 4: 19. 1 Th. 4: 5.

20. What is one of the most powerful motives to fidelity in this duty? Ge. 39: 9, l. c.

LESSON XXVIII.

PROHIBITIONS IN THE SEVENTH
COMMANDMENT.

Q. LXXII. *What is forbidden in the seventh commandment?*

A. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

1. How extensive is this prohibition? Ep. 5: 3.
2. What sins of husbands and wives against each other are here directly or constructively forbidden? Pr. 2: 16, 17. Mal. 2: 14, unfaithfulness;—2 Sa. 6: 16. Pr. 19: 13. Co. 3: 19, 1. c. jealousy, hatred and neglect of conjugal duty.
3. May they live separate, unless the providence of God render it necessary? 1 Pe. 3: 7.
4. How did God punish adultery in David and Bathsheba? 2 Sa. 12: 14—18.
5. What Psalm expresses David's deep penitence for this heinous sin? Ps. 51.
6. Which of his children committed a similar crime? 2 Sa. 13: 21, 22.
7. What murder did it occasion among them? 2 Sa. 13: 32.
8. What is the sin of having a plurality of wives called? Polygamy.
9. Is this forbidden? Ge. 2: 22—25, C. Mat. 19: 5, 6.
10. What evil resulted from it in the family of Abraham? Ge. 21: 10.
11. What, in that of Jacob? Ge. 30: 1, 15, f. s. ca.

12. For what one sin alone does God allow divorce? Mat. 19: 8, 9.

13. How did the sons of Jacob punish the sin of fornication in Shechem? Ge. 34: 25—27, with death.

14. What led to the prevalence of this sin in Sodom? Eze. 16: 49, 50.

15. How many modes of violating this commandment are contemplated in the answer at the head of this lesson?

16. What is the first?

17. How does God regard impure thoughts? Pr. 6: 18, 25, f. c. 7: 25, f. c.

18. If they are wrong, can it be right to sing or to hear lewd songs, to make, sell, or examine lewd books or pictures, or to do any thing that may produce such thoughts?

19. What is the second method of breaking this commandment, contemplated in A. LXXII.?

20. What allusion is made to it in Is. 3: 16; 23: 15, 16?—In Eze. 23: 14—17?

21. How do theatres often encourage a violation of the law of chastity? By exciting impure affections.

22. What texts of Scripture extend this prohibition to all obscene and vulgar language? Pr. 7: 21. Ep. 5: 4.

23. What, to all such conduct? Pr. 7: 10.

24. What violations of this commandment are referred to in Ro. 13: 13?—In 1 Pe. 4: 3?—In Ga. 5: 19?

25. What sacred writer has given the fullest account of the commencement, progress, and fatal result of unchastity? Pr. 7: 6—23.

26. What deplorable effect has lewdness on the body? Pr. 5 : 11.

27. What, upon the outward estate? Pr. 6 : 26, f. c.

28. What, upon the reputation? Pr. 6 : 33.

29. What, upon the life? Pr. 6 : 26, l. c.

30. What, upon the soul, both in time and in eternity? Pr. 6 : 32 ; (7 : 27 ; 9 : 18. 1 Co. 6 : 9, 10. Ga. 5 : 19—21. Ep. 5 : 5, 6.) Co. 3 : 5, 6. He. 13 : 4. Re. 21 : 8.

LESSON XXIX.

EIGHTH COMMANDMENT AND ITS REQUISITIONS.

Q. LXXIII. *Which is the eighth commandment?*

A. The eighth commandment is, "Thou shalt not steal."

Q. LXXIV. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

1. From whom did mankind derive the right of property? Ge. 1 : 29, 30.

2. How did sin and the curse of it affect man's

happiness in the enjoyment of that right? Ge. 3: 17, 19.

3. How does it appear that God intended us for the acquisition and preservation of property? Job 32: 8. Mat. 25: 14—30, from our talents; — Ge. 2: 15; 4: 2. 1 Co. 7: 20, from our callings; — Ro. 12: 17. 1 Ti. 5: 8, from his precepts.

4. To whom should we look for temporal blessings? Mat. 6: 11, 33. Ro. 8: 28. 1 Co. 3: 21—23.

5. What means of securing these are spoken of in Pr. 31: 16; and Ep. 4: 28? — In Pr. 3: 9, 10; and 19: 17?

6. Does Christ, in Mat. 5: 40, recommend a surrender of our property, or only freedom from contention about trifles?

7. In 1 Co. 6: 1—7, does Paul forbid all lawsuits, or only those of Christians in heathen courts?

8. What passion does the law of God forbid, and what does it require, in regard to the acquisition and preservation of property? 1 Co. 10: 24, selfishness and benevolence.

9. What is the duty of those who hold property in trust, or have goods on consignment, or commission? Lu. 16: 1—12. 1 Co. 4: 2.

10. What is the law involved in this commandment, in relation to buying and selling? Le. 25: 14—17.

11. What, in relation to taxes and custom-house duties? Ro. 13: 7.

12. What, in respect to the payment of debts? Pr. 3: 27—29.

13. What is the meaning of Ro. 13: 8, f. c.?

14. What does the Bible say of the duty of *reparation*? Le. 6: 2—5. Lu. 19: 8.

15. How are we to promote the temporal interests of others? Ex. 23: 4, 5. De. 22: 1—4.

16. By what considerations does Christ forbid undue anxiety about the business and property of this world? Mat. 6: 24—34.

17. What special duty do Christians owe ^{one} another in regard to business and property? Ro. 16: 1, 2. Ga. 6: 10.

18. What should we do for the poor? Le. 25: 35—39. (Mat. 5: 42. Ja. 2: 15, 16.) 1 Jn. 3: 17.

19. How may we enjoy our property? Ec. 2: 24; 3: 12, 13, in the supply of our natural wants; —Pr. 11: 24. 1 Ti. 6: 17—19, in acts of beneficence.

20. What motives urge us to a benevolent use of our property? Lu. 6: 35. Ac. 20: 35. 2 Co. 8: 9.

LESSON XXX.

PROHIBITIONS IN THE EIGHTH COMMANDMENT.

Q. LXXV. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate.

70 PROHIBITIONS IN THE EIGHTH COMMANDMENT.

1. What is theft?

2. — Embezzlement? Ro. 13: 7.

3. — Robbery? Ju. 9: 25.

4. — Sacrilege? Mal. 3: 8, 9. Pr. 20: 25.

5. — Simony? Ac. 8: 18, 19.

6. What examples of any of these can you give?

7. What method of violating this commandment, in relation to one's own estate, is alluded to in Pr. 6: 10, 11; and 2 Th. 3: 10—12? — (In Pr. 23: 21? — In Pr. 28: 19? — In Pr. 21: 17; and Lu. 15: 11, seq. vs.? — In Pr. 6: 1, 2; 22: 26? — In Pr. 28: 22? —) In Ec. 6: 1, 2?

8. What, in relation to the property of others, in Pro. 20: 14? — (In Pr. 22: 28; 23: 10? — In Mi. 2: 2? — In Lu. 16: 1? — In Ex. 22: 25; Ps. 15: 5? — In Mat. 5: 42? — In Ps. 37: 21? — In Le. 19: 13? — In Pr. 11: 26? — In Mal. 3: 5? — In 1 Co. 6: 10? —) In Am. 8: 4—6? — In Ac. 19: 24—26?

9. How does God regard false weights and measures? Le. 19: 35, 36. Pr. 11: 1. Mi. 6: 10, 11.

10. How do children sometimes violate this command in relation to their parents? Pr. 28: 24.

11. How, servants, in relation to their masters? Ti. 2: 10, f. c.

12. How do transgressions of this commandment affect one's own interest? Pr. 29: 24.

13. How does God regard them? De. 25: 13—16. Pr. 20: 10.

14. How has he threatened to punish the transgressors of this commandment in Job 15: 34? —

In 1 Th. 4: 6?—In Ja. 5: 1—4?—In Mat. 25: 41—46?

15. How did he command his people to punish man-stealers? Ex. 21: 16.

16. With what sins does he class this? 1 Ti. 1: 9, 10.

17. What connection has the keeping of this commandment with eternal life? Lu. 16: 11.

LESSON XXXI.

NINTH COMMANDMENT AND ITS REQUISITIONS.

Q. LXXVI. *Which is the ninth commandment?*

A. The ninth commandment is, “Thou shalt not bear false witness against thy neighbor.”

Q. LXXVII. *What is required in the ninth commandment?*

A. The ninth commandment requir-eth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

1. What word expresses the substance of the requisition in this commandment? Truth.

2. For what purpose did God grant us the gift of speech? Ro. 10: 10. Ep. 4: 29.

3. What precepts of Scripture enforce this commandment? Zec. 8: 16. Ep. 4: 25.

4. What beside an outward regard to truth does God require? Ps. 15: 2.

5. If others slander you, how may you put them to shame? 1 Pe. 3: 15, 16.

6. How may we speak of ourselves, in our own defence, without boasting? 1 Co. 15: 10. 2 Co. 12: 11.

7. How does God regard boasting? Pr. 25: 14; 27: 2.

8. What scriptural examples authorize us to defend our conduct, character, and reputation, when unjustly assailed? Jn. 5: 17, seq. vs. Ac. 24.

9. How do the sacred writers regard a good name? Pr. 22: 1. Ec. 7: 1.

10. Who ought to have a special regard to their own reputation? Mat. 5: 16.

11. How did Ahimelech show his regard for truth? 1 Sa. 22: 9—16.

12. How does this command require us to treat the reproach or the slander of our neighbor? Ps. 15: 3—5.

13. How can we subdue a backbiting tongue? Pr. 25: 23. 2 Co. 12: 20.

14. How ought you to feel about your neighbor's reputation? Ro. 1: 8. 3 Jn. 3.

15. How ought you to endeavor to promote it? 3 Jn. 12.

16. What particular duty does this command-

ment require of us in witness-bearing? Jos. 7: 19, truthfulness or regard for an oath.

17. How does the Bible require us to bear testimony? Je. 4: 2, under oath.

18. How does God regard false swearing? Mal. 3: 5.

19. With what other virtues is that of truthfulness classed? Ph. 4: 8.

20. What argument, from the divine character, enforces this duty? De. 32: 4.

21. What other motives urge you to speak the truth, and nothing but the truth?

LESSON XXXII.

PROHIBITIONS IN THE NINTH COMMANDMENT.

Q. LXXVIII. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

1. What two things are forbidden in this commandment? **A. LXXVIII.**

2. By what precepts of Scripture are the same things forbidden? Co. 3: 9. Ja. 3: 14.

3. What is a lie? **A** criminal falsehood.

4. Do men sometimes utter what is false without lying?

5. Who was the first liar? Jn. 8: 44.

6. What lie did he tell Eve? Ge. 3: 4, 5.

7. How far is it proper for you to regard your own reputation?

8. What method of injuring your reputation is referred to in Pr. 23: 9? Confidence in foolish and wicked men.

9. In what other way may you injure it?

10. How does an evil report, respecting children, affect their parents? 1 Sa. 2: 23—25.

11. Why may not men boast of their talents and attainments? Pr. 25: 14. Mat. 23: 12.

12. How is all evil speaking forbidden in Ps. 50: 19, 21?

13. What modes of violating it are referred to or forbidden in Zec. 8: 17?—In Ps. 35: 11?—In Mat. 7: 1—5? (—In Le. 19: 16; and in 1 Ti. 5: 13?—In Ex. 23: 1?—In Je. 9: 3?—In Le. 5: 1?—In Ps. 52: 2—4?—In Lu. 19: 8?—In Ac. 25: 7?—In Je. 18: 18?—In Pr. 6: 12—15?—In Pr. 10: 19?)

14. Are the censorious often guilty of the sins which they condemn? Ro. 2: 1, l. c.

15. For what purpose did Abram and Isaac equivocate and deceive? Ge. 2: 10—20; 26: 6, 7.

16. For what did Gehazi lie? 2 Ki. 5: 22, C. 25—27.

17. For what, Ananias and Sapphira? Ac. 5: 1—11.

18. What violation of this commandment, in witness-bearing, is noticed in De. 19: 15—17?—

In Ac. 24 : 1—9, C. 12, 13 ? (— In Pr. 25 : 18 ? — In Mat. 27 : 24 ?)

19. How does God threaten to punish liars ? Pr. 19 : 5, 9. Re. 21 : 8.

20. How has he expressed his displeasure at other modes of evil-speaking ? Ps. 12 : 3. Pr. 6 : 16, 19 ; (12 : 22. Ac. 12 : 21—23.)

21. What consideration, in relation to the future judgment, should prevent evil-speaking ? Mat. 12 : 36.

LESSON XXXIII.

TENTH COMMANDMENT AND ITS REQUISITIONS. *

Q. LXXIX. *Which is the tenth commandment ?*

A. The tenth commandment is, “Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor’s ?”

Q. LXXX. *What is required in the tenth commandment ?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame

of spirit toward our neighbor, and all that is his.

1. Why do Papists divide this commandment? Uniting the first and second, they are obliged to divide this to make up the number ten.

2. How do they divide it? "Thou shalt not covet thy neighbor's house," they call the ninth commandment; and the remaining part they call the tenth.

3. What precept do they violate by such mutilation? De. 12: 32. Re. 22: 19.

4. Is this commandment recorded in Scripture in two parts, or as one whole? Ex. 20: 17.

5. How does the language of this commandment differ from that of the preceding ones? De. 5: 21, they fix our thoughts primarily upon actions; this, upon desires and affections.

6. Why did Paul select the tenth, rather than any other commandment, to teach the usefulness of the law in producing conviction? Ro. 7: 6—13.

7. What is the substance of the requisition in this commandment? Contentment, and a due regard for our neighbor and his interest.

8. What is *contentment*? Acquiescence, peace of mind in relation to our condition.

9. Where is it directly enforced? He. 13: 5.

10. Is it asserted or only implied in this commandment?

11. How does Paul express his experience on the subject? Ph. 4: 11, 12.

12. How does it appear that contentment is an

element of Christian character? **Mat. 16: 24, seq. vs.**

13. How does it appear that it is, or ought to be, connected with activity? **Ac. 10: 38.**

14. Does it exclude selfishness? **Ph. 2: 4.**

15. Who appoints our condition? **Ps. 47: 4.**

16. From whom do we derive all our blessings? **Ps. 104: 28; 145: 16. Ja. 1: 17.**

17. What sentiments did this consideration call forth from the Psalmist? **Ps. 23.**

18. What argument for contentment does the Saviour employ in **Mat. 6: 27—34?**

19. What consideration, enforcing it, is contained in **Ge. 32: 10?**—In **2 Co. 4: 17, 18?**—In **He. 13: 5, 6?**—(In **Pr. 23: 5?**—In **Mar. 10: 23—27?**—In **Mat. 19: 29;** and **Ro. 8: 17, 18, 28?**)

20. How does the parable of the talents recommend it? **Mat. 25: 14, seq. vs.**

21. What is a prerequisite for the grace of contentment? **1 Ti. 6: 6.**

22. How may we cultivate it in affliction? **Job 1: 21. Ps. 39: 9. Jn. 11: 3. He. 12: 10.**

23. How, in poverty? **Mat. 8: 20. Ja. 2: 5.**

24. Is mourning, on account of the hiding of God's face, consistent with contentment? **Job 29: 2, 3. Ps. 84: 2.**

25. What does this commandment require of us in relation to our neighbor? **A. LXXX.**

26. To what extent should we cultivate an affection for him? **Ro. 13: 9, l. c.**

27. How may we know whether we have such love to him? **Ro. 13: 10. 1 Co. 13: 4—8.**

28. How should we feel toward him in his prosperity? Ro. 12: 15, f. c.

29. How, in his affliction? Ro. 12: 15, l. c.

30. How, in his bonds? He. 13: 3.

31. How should we regard his property? De. 22: 1.

32. What method of obtaining or cultivating such affections is spoken of in He. 8: 10?—In Ep. 5: 2?

33. Can any enter heaven who are strangers to such affections?

LESSON XXXIV.

PROHIBITIONS IN THE TENTH COMMANDMENT.

Q. LXXXI. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontent with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

1. What is the prominent sin forbidden in this commandment? Coveting.

2. What is *covetousness*? De. 5: 21, improper desire to obtain what belongs to another.

3. What is the difference between the laws of men and this commandment? They regard actions; this, the affections of the heart.

4. What particular objects does it forbid us to covet?

5. What part of it forbids our coveting any other objects? Ex. 20 : 17, l. c.

6. How did Ahab break it? 1 Ki. 21 : 2—4.

7. With what result? 1 Ki. 21 : 5, seq. vs. perjury and murder.

8. How did Haman break it? Es. 5 : 13.

9. To what sins did his transgression of it lead? Es. 6 and 7.

10. How did Jonah break this commandment? Jon. 4 : 1—3.

11. How did God reprove him? Jon. 4 : 4—11.

12. Whose discontent and murmuring is spoken of in 2 Ki. 6 : 33?

13. What state of mind do these sins imply? Ps. 12 : 4.

14. What will exclude them? Ps. 73 : 25.

15. What is the second sin said to be forbidden in this commandment? A. LXXXI.

16. What is *envy*? Grudging, discontent.

17. What produced it in Saul, king of Israel? 1 Sa. 18 : 7—9.

18. What was the result of Ahithophel's envy or revenge? 2 Sa. 11 : 3, C. 23 : 34; 17 : 23, Eliam, the father of Bathsheba, was the son of Ahithophel.

19. What was the occasion of this emotion in Sanballat and Tobiah? Ne. 2 : 10.

20. What are some of its signs? Ps. 112 : 10.

21. What account can you give of the origin and progress of this sin among Joseph's brethren? Ge. 37.

22. What argument against all such affections

is suggested by 1 Pe. 2 : 12 ? — By Pr. 14 : 30, l. c. ? — By 1 Co. 13 : 13 ?

23. What is the meaning of *inordinate* ? Disorderly, unlawful.

24. What affections are inordinate, and, therefore, forbidden in this commandment ? Ga. 5 : 19 — 21. Co. 3 : 5.

25. What violations of this commandment are spoken of in Ja. 5 : 1—6 ?

26. Out of what do lust and vile affections flow ? Mat. 15 : 19.

27. What are they called in Ep. 4 : 22 ? — In 1 Ti. 6 : 9 ? — In Ti. 2 : 12 ? — In 1 Pe. 1 : 14 ? — In Is. 1 : 14, 15 ?

28. What must be the state of the heart from which such affections flow ? Je. 17 : 9.

29. What does it need ? Ps. 51 : 10.

30. Who, beside the Holy Spirit, is actively employed in making a new heart ? Eze. 18 : 31.

31. Have you such a heart ?

LESSON XXXV.

MAN'S INABILITY.

Q. LXXXII. *Is any man able perfectly to keep the commandments of God ?*

A. No mere man, since the fall, is able in this life perfectly to keep the

commandments of God, but doth daily break them in thought, word, and deed.

1. How do we learn the *ability* of a man? By what he does.

2. How, his *inability*? By what he attempts, but is not able to accomplish.

3. When we say of the lame, the sick, or infirm, that they are *not able* to walk, do we refer to a natural or a moral inability? Natural.

4. Do we speak of natural or moral ability, when we say of scholars that they *can* learn if they *will*? Natural.

5. Does Joshua speak of a natural or moral inability in 24: 19, f. c.? Moral.

6. Of which does Paul speak in Ro. 8: 7? Moral.

7. What is moral *inability*? Jn. 6: 44, f. c. C. 5: 40, criminal indisposition.

8. Is it, then, a mere infirmity?

9. How does it appear that man, in his original state, was able perfectly to keep the commandments of God? Ge. 1: 26, 27, from his likeness to God; — Ro. 10: 5. Ga. 3: 12, from the dependence of his salvation on perfect obedience; — Ge. 2, and from his experience till the fall.

10. How did the fall affect his moral ability or disposition? Mat. 12: 34. Ro. 5: 19, f. c. Ep. 2: 3, l. c.

11. How can you prove that the moral law has not changed with man's disposition to obey it? Nu. 23: 19. Ps. 5: 4, from God's immutability and holiness; — Mat. 5: 17—19, from the testimony of the sacred writers.

12. What advantage is it to us to have a perfect law, even though we transgress it? Ro. 7: 11—17.

13. How does the assertion in A. LXXXII. agree with human experience and observation? Ps. 14, C. Ro. 3: 9—12; 7: 18—23.

14. How do men often deceive themselves in respect to the perfection of their obedience? Mat. 19: 20, pre. and seq. vs. 1 Jn. 1: 8.

15. Has any "mere man" kept the whole law? 1 Ki. 8: 46. Ec. 7: 20.

16. Who that was not a "mere man" has done it? He. 7: 26.

17. What does God still require of us? 1 Ki. 8: 61. Mat. 5: 48.

18. How does the parable of the talents show that sins do not diminish our obligations? Mat. 25: 14—30.

19. How did Job and Paul express their experience? Job 9: 20. Ph. 3: 12.

20. When God calls Job a *perfect* man, does he mean that he was absolutely so, or only in a comparative sense? Job 1: 8, C. 10: 18—22.

21. What is the meaning of 1 Jn. 3: 9? A true Christian does not sin so far forth as he has put on Christ, nor as other men do, wilfully, *habitually*, with his whole heart, without relenting, and to eternal condemnation.

22. Who now disposes and enables men to obey God? Ep. 2: 16. Ph. 2: 13. He. 13: 21.

23. How are we said to break God's commandments? A. LXXXII. l. c.

24. How do we break them "in thought?" Ps. 50: 21, by improper ideas of God;—Mat. 22:

42, seq. vs. of Christ; — Ob. 3, 4. Ro. 12: 3, of ourselves; — 1 Ti. 6: 4, 5, or of others.

25. What state of heart do evil speeches evince? Mat. 12: 34, 35.

26. What should prevent them? Mat. 12: 36, 37.

27. If you break the law in thought, word, or deed, how can you be saved? Ro. 3: 20—26.

28. Does sin and impenitence increase or diminish the difficulties which sinners find in obeying God? Je. 13: 23.

29. What prospect have they of a more convenient season for repentance, faith, and obedience?

30. When will the difficulties which they find in these duties become insurmountable? Lu. 16: 26. Re. 22: 11.

31. Who, at present, offers to enable them to surmount such difficulties? Ho. 13: 9. Ro. 8: 26.

32. Why is it hazardous for them to neglect his offer of necessary aid? Ge. 6: 3.

LESSON XXXVI.

DEGREES OF GUILT.

Q. LXXXIII. *Are all transgressions of the law equally heinous?*

A. Some sins, in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

1. How does God regard idolatry? Je. 44: 4.
l. c.
 2. What is the meaning of "heinous?" Eze. 8: 13, 15, atrocious, aggravated.
 3. How does it appear that some sins are more heinous in the sight of God than others? Mat. 5: 22; 11: 22; 23: 14.
 4. What aggravation of sin is spoken of in Mat. 11: 20—24? (—In Ps. 106: 7?—In Lu. 12: 47, 48?—In Je. 17: 27?—In He. 2: 3; 12: 25?—In Mat. 18: 6?—In Lu. 10: 16?—In 1 Co. 8: 12?—In Pr. 29: 1?—In Pr. 2: 14?)
 5. How do the sins of rulers compare with those of private persons? 1 Ki. 14: 7—9, 16.
 6. How, the sins of Christians with those of the heathen? Ro. 2: 17—29. Ja. 4: 17.
 7. How, the sins of the baptized with those of the unbaptized? Gal. 3: 27.
 8. How does disregard of a worthy example affect the guilt of sin? 2 Ch. 28: 1—5.
 9. Why are impenitence, frowardness, and vice peculiarly heinous in children of many prayers and much parental instruction?
 10. What reason have you to think that God discovers, in our sins, many aggravations which escape our notice?
 11. When will all these be revealed to us and others? Ec. 12: 14.
 12. What petition have we continual occasion to adopt in prayer? Ps. 19: 12.
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LESSON XXXVII.

DESERT OF SIN.

Q. LXXXIV. *What doth every sin deserve ?*

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

1. What do you understand by the "wrath" of God? Pt. I. A. XIX. L. XXV. 13. Na. 1: 2—5, his righteous displeasure at sin.

2. What, by his "curse?" Pt. I. A. XIX. L. XXV. 21. Ps. 11: 6, his just punishment of sin.

3. Why does he abhor sin? Ps. 5: 4, 5. Je. 44: 4, on account of its vileness and its opposition to his nature; — Ps. 14: 1—4. Ho. 9: 15, and also for its corrupt fruits.

4. How do the Scriptures represent God's indignation at sin? Ps. 7: 6, 12, 13. Ho. 13: 7, 8. Na. 1: 1—5.

5. When does this displeasure rest on the wicked? Ps. 7: 11. Jn. 3: 36, l. c.

6. From what texts does it appear that each of our sins merits the wrath and curse of God? Ro. 6: 23, f. c. Ga. 3: 10. Ja. 2: 10.

7. What expressions of his displeasure at sin are there in this life? Pt. I. A. XIX. L. XXV. qs. 15—20. Co. 3: 6, all his righteous judgments.

8. What more dreadful manifestation of it will there be in eternity? Mat. 25: 41. Mar. 9: 42—48.

9. What attributes of God do these expressions of it exhibit? Ro. 3: 5—7.

10. How are the righteous preserved from the wrath and curse of God both in this life and in that which is to come? Ro. 8: 1—4; 33—39.

11. What motives does this lesson furnish to immediate repentance and faith, and to a life of holiness?

LESSON XXXVIII.

THE WAY OF SALVATION FOR THE GUILTY.

Q. LXXXV. *What does God require of us that we may escape the wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

1. Why can we not of ourselves escape the wrath and curse of God? Ps. 16: 2, l. c. Is. 64: 6, f. s. cs.

2. Why did God adopt a plan of recovering grace? Jn. 3: 16, to satisfy his love.

3. How many things are said, at the head of this lesson, to be required?

4. What is the *first*?

5. Where is it more fully treated? In connection with the A. LXXXVI.

6. What is the *second*?

7. Where is that treated? A. LXXXVII.

8. What is the *third*?

9. Where is that considered? A. LXXXVIII.
seq. As.

10. In addition to these, what does the Bible require? Ac. 21: 14, submission;—Ac. 9: 6, obedience;—Lu. 23: 40, 41, approbation of justice;—Ro. 13: 10, supreme love to God and benevolence toward mankind.

11. Why are none of these mentioned in the answer at the head of this lesson? They are virtually embraced in the three there noticed, or are presupposed by them.

12. Which of the three, faith, repentance, or the use of means, is said to presuppose *love*, in Ga. 5: 6?

13. Which of them implies an approbation of that divine justice which condemns us for sin? Job 42: 5, 6. Da. 9: 8, 9.

14. How can you prove that faith is necessary to salvation? Ac. 16: 31. Ph. 3: 9. He. 11: 6.

15. How does it appear that repentance is necessary in order to escape the wrath and curse of God? Lu. 13: 3, 5. Ac. 2: 38.

16. What are the outward means here spoken of? A. LXXXVIII.

17. How can you show, in respect to any one of

these, that its faithful use is intimately connected with our escape from the wrath and curse of God? **Mat. 7: 24—27. Ga. 3: 12. 1 Co. 1: 21.**

18. What encouragement should you thence derive in regard to the use of these means?

LESSON XXXIX.

FAITH IN CHRIST.

Q. LXXXVI. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

1. What is the simplest idea of faith? **Ps. 40: 4, f. c. 71: 5, l. c., trust, belief.**

2. How does the apostle define it in **He. 11: 1?**

3. What examples does he present in illustration of his definition in the rest of the chapter?

4. Why is faith called a "grace?" **Ep. 2: 8.**

5. Why, a "saving grace?" **Jn. 3: 16, 17; 20: 31. He. 10: 39, l. c. 1 Pe. 1: 9.**

6. What other kinds of faith are there, which are not saving? Historical, miraculous, and temporary.

7. Will you give an example of each? **Ac. 8: 13, f. c. historical faith; — Ac. 14: 8—11. 1 Co.**

13: 2, m. c. faith of miracles ; — Mat. 13: 20, 21, temporary faith.

8. Who is the author of saving faith? Co. 2: 12, s. c.

9. By what means does he produce it? 1 Co. 15: 11. Ga. 3: 22.

10. Who is its object? Jn. 3: 18, l. c. Ac. 16: 31.

11. What connection has it with the heart? Ro. 10: 10.

12. How is it described in Jn. 1: 11, 12? As a cordial reception of Christ.

13. How in Jn. 6: 55, 56?

14. How in He. 6: 18—20?

15. Why may we not rely for salvation upon the general mercy of God, without Christ? Ex. 34: 6, 7, C. Ac. 4: 12.

16. Why not, upon the works of the law? Ac. 13: 39. Ga. 3: 10, seq. vs.

17. Why not, partly on Christ, and partly on ourselves or others? Jn. 1: 13. Ro. 1: 16—18. Ga. 2: 16. Ph. 3: 9.

18. For what should we receive and rest upon Christ? Ac. 15: 11.

19. What is the "salvation" which we may have in him? Mat. 1: 21, C. 1 Th. 1: 10.

20. When does it begin and end? Re. 3: 20, 21.

21. How do those reflect on God who refuse to believe in Christ's readiness and ability to save? 1 Jn. 5: 9—11.

22. To whom are Christ and salvation offered? Is. 55: 1. Mat. 11: 28, seq. vs. Re. 22: 17.

23. Where? A. LXXXVI. l. c.

24. Who renew the offer every Sabbath? 2 Co. 5: 19, 20.

25. How is Christ offered to us in the gospel? 2 Ti. 1: 9—11.

26. To whom is the promise of salvation restricted? Mar. 16: 16. Jn 3: 16.

27. Are believers conscious of faith? Jn. 6: 69; 9: 25, 38. Ac. 8: 37.

28. With what other graces is it commonly associated? Ac. 8: 39, i. e. peace and joy; — Ro. 8: 15, 16. Ga. 4: 6, 7, adoption and filial affections; — 1 Jn. 4: 19, love to God; — Jn. 13: 34. 1 Jn. 4: 11, love to the disciples.

29. In what other ways is it evinced? 1 Jn. 2: 3—5, by obedience; — Jn. 2: 17, by works.

30. Has faith various degrees of strength? Mat. 14: 31, C. 15: 28.

31. How is unbelief spoken of in Mar. 9: 24? — In Ja. 1: 6?

32. Wherein does the great evil of this sin appear? Jn. 3: 18. He. 10: 29.

LESSON XL.

REPENTANCE.

Q. LXXXVII. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sins, and apprehension of

the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

1. What is the relation of faith to repentance? Ac. 11: 21.

2. How does it appear that true repentance is "unto life?" Eze. 18: 21. Ac. 11: 18.

3. If it leads to spiritual and eternal life, what is the condition of man without it? Ep. 2: 1.

4. Why is it called a "grace?" Eze. 36: 26, 27. Ac. 5: 31.

5. Why, a "*saving* grace?" 2 Co. 7: 10.

6. What is true repentance? 2 Co. 7: 9, godly sorrow; — Job 42: 6. Eze. 36: 31, self-loathing and abhorrence; — Is. 55: 7. Eze. 18: 30, a turning from sin unto God.

7. What commonly precedes repentance? Ac. 2: 37, conviction.

8. What is conviction? Ac. 9: 5.

9. Why is it joined with repentance? Mat. 9: 12, 13.

10. By what means does the Spirit commonly produce it? Je. 23: 28. Ro. 7: 7, 8. Ga. 3: 24.

11. How should a sense of sin be acknowledged? Jos. 7: 20, 21. Ps. 51: 3—5; (69: 5; 130: 3.)

12. What connection has the mercy of God with repentance? Ex. 34: 6, 7. Ro. 2: 4.

13. Through whom is his mercy displayed to the penitent? 2 Co. 5: 18.

14. What is "godly sorrow?" Job 42: 5, 6. Ps. 51: 3, 4. Is. 64: 5, 6. Mat. 26: 75.

15. By whom is it produced? Zec. 12: 10.

16. How does it differ from the sorrow of the world? 2 Co. 7: 10, 11, the latter is sorrow without hatred of sin.

17. What illustrations of either can you give? Mat. 27: 3—5. Ac. 9: 5.

18. What is hatred of sin? Is. 6: 5. Eze. 36: 31.

19. What quality of it is noticed in Ps. 119: 104?—In Ps. 101: 3?

20. With what other feelings is it commonly associated? Ez. 9: 6. Lu. 18: 13.

21. Are we required to turn from sin? Eze. 18: 30, l. c.

22. What is it to turn from sin? Da. 4: 27, s. c.

23. What change does it imply? Eze. 18: 31.

24. To whom should we turn? Is. 55: 7. Ho. 6: 1.

25. With what feelings? Ps. 51: 1; 119: 59. Zec. 13: 9, l. c.

26. Whose power assists us? Je. 31: 18, 19.

27. With what purpose of heart should we turn unto the Lord? Ps. 119: 106. Ae. 11: 23.

28. With what endeavor? Ac. 24: 16. Ph. 3: 14.

29. Why is the obedience which evinces true repentance called "new?" Ro. 7: 6.

30. How do legal and evangelical, or false and true repentance differ in their source? Ge. 4: 13, C. Ps. 130: 4.

31. How, in their view of the consequences and nature of sin? Is. 64: 9—12, C. Lu. 15: 21.

32. What parable illustrates true repentance? Lu. 15: 11, seq. vs.

33. What are the signs or fruits of true repentance? 2 Co. 7: 11.

34. What are the motives to it? Is. 53: 4. Lu. 13: 5. Ac. 17: 30.

35. Why is it dangerous for you to delay it? Ge. 6: 3, f. c. Lu. 12: 19—21.

LESSON XLI.

MEANS AND ORDINANCES.

Q. LXXXVIII. *What are the outward and ordinary means, whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer, all which are made effectual to the elect for salvation.

1. What do you understand by "means?" Instruments, medium, etc.

2. How are means distinguished? Into ordinary and extraordinary, or outward and inward.

3. What are the extraordinary? Ac. 9: 3—5. 1 Co. 12: 8—10, such as distinguished the apostles and the planting of Christianity.

4. What are the internal? Faith, repentance, etc.

5. What is their relation to the external? Ro. 10: 14—17. He. 4: 2.

6. What are the external? Ac. 2: 42.

7. Why are the ordinary means called "ordinances?" Mat. 28: 19, 20. 1 Co. 11: 2, from their divine appointment.

8. Why may not men institute means of grace and salvation? Mi. 6: 16. Mat. 15: 9. Co. 2: 20—23.

9. What reason is there to think that the benefits of redemption are conveyed through these? Ep. 4: 11, 12.

10. What do you understand by these benefits? Ps. 84: 11. 1 Ti. 4: 8, l. c.

11. Who communicates them to us? Lu. 22: 29, 30. Jn. 3: 35. Ro. 8: 17.

12. Why is "the word" of God to be regarded as a means of grace? Jn. 20: 21. Ja. 1: 21. 1 Pe. 1: 23.

13. Is it to be read in public and in private? Jn. 5: 39. Ac. 10: 33; 15: 21.

14. Who should devote special attention to it? De. 6: 7.

15. What authority have you for styling the sacraments means of grace? 1 Co. 10: 16; 11: 23, seq. vs.

16. Who should administer them? 1 Co. 4: 1.

17. Is prayer a means of grace? Eze. 36: 37. Mar. 11: 24.

18. What other means of grace are there, which are of divine appointment? Ep. 5: 19. Co. 3: 16.

19. How are carnal men disposed toward these means? Is. 53: 1.

20. What renders them effectual? Zec. 4: 6.
1 Th. 1: 5.

21. To whom are they made effectual? Ac.
13: 48.

22. What benefits do others receive from them?
They restrain them and make them intelligent
and virtuous.

LESSON XLII.

THE WORD MADE EFFECTUAL.

Q. LXXXIX. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

1. What is here meant by the "word?" The Scriptures of the Old and New Testaments.

2. By whom should it be read? Is. 34: 16.
Jn. 5: 39.

3. When? De. 6: 6—9; (17: 19; 31: 9, 11.) Ne. 8: 8.

4. How? Ne. 8: 5, l. c. (Is. 66: 2, l. c. 1 Th. 2: 13.) 2 Pe. 1: 21.

5. What other use of the word is required? Mal. 2: 7. Ro. 10: 15.

6. What are the qualifications of a preacher? 1 Ti. 3: 1—7. Ti. 1: 6—9.

7. What regard should he have for doctrine? 2 Co. 4: 5. Ti. 2: 1.

8. How ought he to preach the word? Ac. 20: 27. (1 Co. 2: 4; 3: 2; 9: 22.) 2 Ti. 4: 2.

9. Is the reading or the preaching of the word more commonly effectual? Ac. 2: 41; (4: 4; 11: 20, 21.) 1 Co. 1: 21.

10. Who renders both of them effectual? 1 Co. 3: 5—7. 2 Co. 3: 6.

11. What is one of the first effects which these produce on the mind of a sinner? 1 Co. 14: 24, 25.

12. Of what does the Spirit convince them? Jn 16: 8—11.

13. What other effect do they produce on them? Ps. 19: 7. Ac. 2: 41.

14. In consequence of its efficacy, to what do the sacred writers compare the word? De. 32: 2. Ps. 119: 105. Je. 23: 29.

15. What is one effect of the word among Christians? Ac. 20: 32. Ro. 15: 4.

16. Is holiness indispensable for admission to heaven? He. 12: 14.

17. How does the word promote holiness? 1 Co. 3: 18; 10: 4, 5. 2 Ti. 3: 16, 17.

18. How, comfort? Is. 40: 1, 2. Ga. 3: 29. 1 Th. 1: 6.

19. By what grace does the Spirit render the word effectual? 1 Th. 2: 13.

20. For what end does he render the word effectual? Ro. 1: 16.

21. Do you read, study, and hear the word for this end?

LESSON XLIII.

READING AND HEARING THE WORD.

Q. XC. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love; lay it up in our hearts, and practise it in our lives.

1. What texts enjoin the study of the Bible? Pr. 2: 1—5. 1 Th. 2: 13.

2. Of whom should we ask explanation of the parts of it which we do not understand? Ac. 8: 30—34.

3. What aid should we seek that we may understand the word? Ps. 119: 18. Lu. 24: 45.

4. With what degree of diligence ought we to study it? De. 6: 6, 7. Ps. 1: 2.

5. With what view of God? He. 12: 25—29.

6. With what view of his word? 2 Ti. 3: 16, as inspired.

7. What promise is made to those who diligently study it? De. 11: 13, 14.

8. What example of such study does Paul present for our imitation? Ac. 17: 11.

9. What preparation is requisite for a proper hearing of the word? Ps. 26: 6.

10. How should we associate the idea of God with the hearing of his word? Ac. 10: 33.

11. For what ends should it be heard? Ja. 1: 21, l. c. 1 Pe. 2: 1, seq. vs.

12. What special duty do we owe those from whom we learn the word? 2 Th. 3: 1.

13. What connection has faith with the benefits to be derived from the preaching of the gospel? He. 4: 2.

14. What effects follow a believing reception of the word? Ps. 119: 9, 50, 130.

15. What other affections are requisite to a proper use of it? Ps. 119: 20, 24, (111, 131, 159, 162, 167.)

16. How may you know whether you receive it with such affections? Job 23: 12. Ps. 119: 72.

17. Why are not speculative faith and natural affections sufficient? Ps. 119: 11. Ro. 10: 8—10.

18. How may you attain assurance that you read, study, and hear the word in a proper manner? Ja. 1: 22—25.

19. How is this duty connected with growth in knowledge and grace? Lu. 8: 18.

20. How with the salvation or destruction of the soul? 2 Co. 2: 15, 16.

LESSON XLIV.

SACRAMENTS MADE EFFECTUAL.

Q. XCI. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit, in them that by faith receive them.

1. To whom are the sacraments more especially a means of grace? To members of the visible church.

2. Of what benefit are they to others? The Spirit often blesses the *observation* as well as the reception of them.

3. What do you understand by *effectual* means? Ep. 4: 16. 1 Th. 2: 13, those which with God's blessing secure, or are suited to secure, the end.

4. What texts of Scripture prove that some partake of the sacraments who will not enter heaven? Lu. 13: 26. Ro. 2: 25—29.

5. How does it appear that salvation flows not from the water of baptism? Ac. 8: 13, C. 23. 1 Pe. 3: 21.

6. — Nor from the bread or the wine of the Lord's supper? 1 Co. 11: 27, 29.

7. — Nor from the administrator of either of these? 1 Co. 3: 7.

8. Where are baptism and the Lord's supper enjoined? Mat. 28: 19. 1 Co. 11: 24—26.

9. Who promised to be with the disciples and to bless them in their observance of these commandments? Mat. 28: 20.

10. Can the sacraments be invalidated by the sins of the administrator? Ac. 1: 17, 18, Judas

is here regarded as one of the apostles, and no exception is noted against the validity of his administrations.

11. By whom is the blessing conveyed through these sacraments? (Mat. 3: 11. Jn. 6: 63.) 1 Co. 6: 11; 12: 13.

12. How must they be received to become effectual? Mar. 16: 16. Ro. 1: 16.

LESSON XLV.

NATURE OF A SACRAMENT.

Q. XCII. *What is a sacrament?*

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

1. What is the meaning of the word "sacrament?" Oath, a religious ceremony of divine appointment and authority.

2. What does God thereby pledge to his people, and they to him? Ge. 17: 7. Je. 7: 23. He. 6: 18.

3. What does he renew when the sacraments are administered? The promise of his covenant.

4. What do his people renew? Their promise of obedience and fidelity.

5. What authority have you for calling a sacrament a holy ordinance? 1 Co. 9: 13.

6. What wicked king of Israel changed the ordinances of God? 1 Ki. 12: 25—33.

7. Who alone has power to institute sacraments? Ep. 1: 22, 23.

8. What are "*sensible* signs?" Those that can be perceived by the senses.

9. What is the sensible sign in the sacrament of baptism? Mat. 3: 11, f. c.

10. What are the sensible signs in the Lord's supper? 1 Co. 10: 16.

11. By whom are the sacraments to be administered? By ordained ministers.

12. How does it appear that Christ and the blessings of his covenant are represented by these signs? (Jn. 6: 53, 54. Ro. 2: 28, 29.) Ga. 3: 1. 1 Pe. 3: 21, 22.

13. From whom do we receive all our blessings? 1 Co. 3: 22, 23. 1 Jn. 5: 12.

14. What special benefit is represented by the water in baptism? Jo. 2: 29. C. Ac. 2: 18. Ps. 72: 6. Is. 52: 15. C. Jn. 16: 7; Ac. 8: 36, 37.

15. What, by the bread and wine in the Lord's supper? 1 Co. 10: 16.

16. How do these signs appeal to our affections? Zec. 12: 10.

17. How do they transmit the knowledge of God? Ex. 12: 16, 17.

18. Of what use are seals on deeds and wills? They give them validity or authority.

19. What proof is there that the sacraments are *sealing* ordinances? Ro. 4: 11. Ga. 3: 27.

20. To whom are their blessings applied? Jn. 6: 56, 57. Ac. 2: 38. Ro. 11: 16; 15: 8.

21. What, then, must you do to secure these blessings?

LESSON XLVI.

THE HOLY SACRAMENTS.

Q. XCIII. *What are the sacraments of the New Testament?*

A. The sacraments of the New Testament are baptism and the Lord's supper.

1. What were the sacraments under the covenant of works? Ge. 2: 9, the tree of life and the tree of knowledge.

2. How many sacraments were there under the Levitical economy? Two.

3. What were they? Circumcision and the passover.

4. Will you give some account of the institution of circumcision? Ge. 17.

5. What was its spiritual import? Je. 4: 4. Ro. 2: 28, 29.

6. What account can you give of the institution of the passover? Ex. 12.

7. Why did it receive that name? Ex. 12: 27.

8. In what respects did it resemble the Lord's supper? Ex. 12: 5. C. He. 7: 26. 1 Pe. 1:

19. (Ex. 12: 8—10. C. Is. 53: 10. Ro. 8: 32. Ex. 12: 6. C. Lu. 24: 6. Ex. 12: 22. C. 1 Co. 5: 7, etc.)

9. When were these instituted? Circumcision 1900 years B. C. and the passover 1470 B. C.

10. Were these substantially the same as the sacraments of the New Testament? 1 Co. 10: 1—4.

11. Which set Christ more distinctly before us? Ga. 3: 1.

12. How does it appear that baptism is the initiatory sacrament of the Christian church, as circumcision was of the Jewish? Mat. 28: 19. Ac. 15: 24—29. Co. 2: 10—12.

13. Will you give some account of Christ's celebration of the last passover, and of his institution of the supper? Mat. 26: 17—35.

14. What addition do the Papists vainly make to these two sacraments of the New Testament? Five others; confirmation, penance, holy orders, marriage, and extreme unction.

15. What texts forbid such changes in divine institutions? Pr. 30: 6. Re. 22: 18, 19.

LESSON XLVII.

NATURE AND MODE OF BAPTISM.

Q. XCIV. *What is baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of

the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

1. What is the religious meaning of the word "baptism?" It is from the Greek word *baptizo*, which means to purify by washing.

2. What element is to be used in baptizing? Ac. 10: 47.

3. From what is baptism as a sacrament distinguished? He. 9: 10, from divers other baptisms.

4. What kind of baptism is spoken of in Le. 14: 2, C. 7—9, 51, 52; 22: 6, 7. Nu. 19? That of purification.

5. What, in Ex. 29: 4. Le. 8: 6. Nu. 8: 5—7? That of consecration.

6. To which of these did Christ refer in Mat. 3: 15, 16?

7. Which was administered to Jewish proselytes? That of purification, for the Jews made proselytes from the Gentiles, whom they considered unclean.

8. Which is spoken of in He. 10: 22?—In Mar. 7: 1—8?

9. What kind of baptism is referred to in Mat. 20: 22, 23, and Lu. 12: 50? That of blood or suffering.

10. What is the baptism of the Holy Ghost? Ac. 1: 5, C. Ac. 2, the gifts of the Spirit.

11. What is the baptism of fire? Mat. 3: 11.

12. Was Christ's baptism one of purification or of consecration? Consecration.

13. How, then, was the water applied? Mat. 3: 15, 16, C. with references to qs. 5.

14. What does the water in baptism represent? Ti. 3: 5. He. 12: 24. 1 Pe. 1: 2.

15. What argument for its application by sprinkling or affusion can you derive from God's baptism of Israel? 1 Co. 10: 2, C. Ex. 14: 22. C. Ps. 77: 17.

16. What, from the mode in which it was applied in Jewish baptisms? See references to qs. 3—5.

17. What, from the predictions in the Old Testament respecting the church under the Messiah? Is. 44: 3, 4; 52: 15. Eze. 36: 25—27.

18. What, from the mode in which the Spirit, symbolized by the water, is given? Ps. 72: 6. Is. 32: 15. Jo. 2: 28.

19. Could the apostles, in the short space of a few hours, have baptized by immersion 3000 converts on the day of Pentecost? Ac. 2: 41.

20. What argument for sprinkling can you derive from the circumstances of the baptism of the Jailer and of Saul? Ac. 9: 18; 16: 33.

21. How can you answer the objection sometimes urged against sprinkling from Jn. 3: 23? Much water was requisite for other purposes beside baptism.

22. How, that from Ac. 8: 38, 39? From a comparison of Ac. 8: 32—36 with Is. 52: 15, which last the eunuch was reading when Philip met him, and from the fact that both Philip and the eunuch went down into the water and came

up out of it; for if this language proves that one was immersed, it proves that both were; also from **Mat. 5: 1.**

23. How can you explain **Ro. 6: 3—6; Co. 2: 12?** They refer not to the mode, but to the end of baptism—deadness to sin. The burial here spoken of is not baptism, but the effect of it, a subsequent thing.

24. Who instituted Christian baptism? **Mat. 28: 19.**

25. Did Christ baptize? **Jn. 4: 1, 2.**

26. Why is the water in baptism usually applied to the face? **Ex. 10: 28, 29,** being the most prominent and expressive part of the body, it more appropriately represents the person.

27. What is essential to Christian baptism? 1, the use of water; 2, in the name of each person in the Godhead; 3, by a properly ordained minister; 4, to a suitable subject.

28. Are rebaptisms scriptural? **Ac. 19: 4, 5. Ep. 4: 5,** not when they are Christian.

29. In whose name alone is baptism to be administered? **Mat. 28: 19. 1 Co. 1: 13.**

30. What is it to baptize in their name? It is to baptize into their kingdom, or visible church.

31. What does baptism signify and seal on God's part? **Ro. 6: 3.**

32. What does it engage on our part? **Ga. 3: 27.**

33. What is it to be ingrafted into Christ? **Jn. 15: 5. Ro. 11: 17.**

34. What benefit of the covenant, into which baptism introduces us, is spoken of in **1 Co. 12: 13?**—In **Ac. 2: 38?** (—In **Ti. 3: 5?**—In **Ga. 3: 26, 27?**—In **Ro. 9: 4, 5?**)

35. What do we renounce by baptism? Jn. 17: 14. Ro. 6: 6.

36. In whom did conversion precede it? Ac. 10: 2, 47.

37. What adult, spoken of in Scripture history, was baptized without conversion? Ac. 8: 13, 23.

38. Who, under the new dispensation, went to heaven without Christian baptism? Lu. 23: 43.

LESSON XLVIII.

THE SUBJECTS OF BAPTISM.

Q. XCV. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him: but the infants of such as are members of the visible church are to be baptized.

1. What is a visible church? A religious company united in covenant with each other and with God, and professedly governed by his revealed will.

2. Who are members of it? All who have entered into covenant and are subject to Christ's laws, either by profession or by baptism.

3. Who constitute the invisible church? **Ja. 2:**

17, 20—26, all true believers whose faith is evinced by obedience.

4. In the commission which Christ gave his followers for teaching (or, as in the Greek, *discipling*) "all nations" (Mat. 28: 19, 20), into how many parts did he divide the work? Three; first, baptism; secondly, instruction; and thirdly, obedience and piety.

5. How did the order in which Judaism was propagated among the Hebrews compare with this? Ge. 17: 9—14. De. 6, circumcision, instruction, and obedience.

6. When did instruction and a profession of obedience precede circumcision? Ge. 34: 20—24. Ro. 4: 11, 12, in the conversion of Gentiles to Judaism.

7. Which of the evangelists has reversed the order of Christ's commission, so as to adapt it to the conversion of the heathen to Christianity? Mar. 16: 15, 16.

8. When Christ and the apostles speak of the salvation of those in no way connected with the church, which order do they commonly follow? Ac. 2: 38; 9: 18; 16: 14, 15, 30, 33. Evidence of piety is then a condition of baptism.

9. Which, when they speak of the salvation of those in some way connected with the church? Jn. 3: 6. Ep. 5: 26, 27. Ti. 3: 5. Then baptism precedes piety.

10. Had the Hebrew father a right to circumcision for himself, and for his sons and male servants? Ge. 17: 26, 27.

11. Was ceremonial baptism connected with circumcision in the ancient dispensation? See Cal-

met's Dic. article *Proselyte*. Maimonides says, "Whosoever any heathen will betake himself and be joined to the covenant of Israel, and place himself under the wings of the divine Majesty, and take the yoke of the law upon him, circumcision, baptism, and oblation are required; but if it be a woman, only baptism and oblation."

12. Why did the question arise among the early disciples whether circumcision was necessary for admission to the Christian church? Because Christ required them to continue baptism, but said nothing about their observing circumcision.

13. How did the council at Jerusalem decide the question, whether Gentile converts to Christianity should be circumcised? Ac. 15: 23—29.

14. Circumcision being abolished, and baptism enjoined by Divine authority, is the latter to be administered to the same classes of subjects as the former was under the Levitical economy, unless the precepts of the New Testament require an alteration?

15. What alteration do these authorize? None in the mode of applying the water, it is still to be sprinkled; none in the administrator, he must be a priest; none in the subjects, they are still believers their families and proselytes; but only (Mat. 28: 19) in the use of the name of each person of the Godhead, and (Ac. 1: 5. 1 Pe. 1: 2) in the increased moral significance of the service.

16. Why is baptism not to be administered to unbelieving Jews, Pagans, and infidels? Mar. 16: 16, because they have not faith in Christ and his gospel.

17. What must all such persons do before they

can properly be baptized? Ac. 2: 38, 41; 8: 37.

18. How does it appear, from Mat. 28: 19, that baptism should be administered to the children of believers? They constitute an important part of every nation.

19. How, that the Abrahamic covenant is still in force, and that its seal, which is now baptism, is to be affixed to the children of believers? Ge. 17: 7, C. Lu. 1: 54, 55. Ga. 3: 17.

20. Will you give examples of the predictions respecting the Messiah and his kingdom, which evince God's peculiar regard for the children of his people? Is. 40: 11; 65: 23.

21. How did he fulfil it? Mar. 10: 13, f. c. 16.

22. Who then objected to infants being brought to him? Mat. 19: 13. Lu. 18: 15.

23. How did he answer them? Mat. 19: 14, 15. Lu. 18: 16, 17.

24. How does his discourse on the occasion favor infant baptism? He spoke of believing parents, and declared the suitableness of their offspring for subjects in his kingdom, for members in his visible church, to which baptism is the door of admission.

25. How may infant baptism be argued from 1 Co. 7: 14? The holiness of the child here results from that of the parent, and is not a saving grace, but federal or covenant holiness, which proves that the child is entitled to covenant blessings, of which baptism is one.

26. How, from Ac. 2: 39? Peter speaks here of the covenant which baptism seals as belonging to the children of believers.

27. How, from Ro. 11: 16—21? The branches

which represent Gentiles, are ingrafted by baptism, and the implication is, that they are received into the church as the Jews were rejected from it, that is, by families, children with their parents.

28. How, from Is. 44 : 3, C. Lu. 1 : 15 ? If, as we are here taught, children are capable of receiving the end of baptism, the gift and operation of the Spirit, they are fit subjects for the ordinance.

29. How, from Ac. 16 : 15, 33. 1 Co. 1 : 16 ? These examples of household baptism are recorded for the instruction and imitation of all the families of the faithful, both those that do not, and those that do, contain children.

30. What parents may have their children baptized ? A. XCV. l. c.

31. Whence the custom of naming a child at its baptism, since it is no essential part of the service ? Lu. 1 : 59, 60, 63.

32. Do the baptized children of Christian parents belong to the church as the circumcised children of Jewish parents did ? Except as the Jewish church was *political* and *national*, and circumcised children belonged to the commonwealth as well as to the church.

33. At what age could circumcised children be admitted to the highest spiritual privileges of the Jewish church ? Lu. 2 : 42, at twelve years of age.

34. When, and on what conditions, should baptized children be admitted to the Lord's supper, and to the full enjoyment of all the rights and privileges of the Christian church ? 1 Co. 2 : 12—15 ; 11 : 29, when they attain suitable age, ac-

quire requisite religious knowledge, and give evidence of piety.

35. How should the government of the Christian church reach baptized children? Ge. 18: 19. 1 Sa. 2: 23—25, through their parents or guardians.

36. What are some of the benefits of infant baptism? (1 Ch. 16: 15—17.) Ac. 3: 25. Ro. 3: 1, 2; 6: 2, 4. 1 Co. 12: 13.

37. What promise does God virtually renew when baptism is administered? Le. 26: 12. Je. 7: 23; 30: 22.

38. What do the parents of a child virtually promise at its baptism? De. 6: 7. Ep. 6: 4.

39. What does the church promise? Ep. 6: 18, to watch over both the parents and the child, to endeavor to realize the end of baptism, the salvation of the soul; and if it is left an orphan, to act the part of Christian guardians toward it.

LESSON XLIX.

THE LORD'S SUPPER.

Q. XCVI. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after

a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

1. Why is this sacrament called a supper? Ex. 12 : 6, 8, C. Mat. 26 : 26.

2. Whence the name, "the Lord's supper?" 1 Co. 11 : 20.

3. By what other terms is this ordinance designated? Lu. 22 : 19, (Greek) Eucharist; — Ac. 2 : 42, breaking bread; — 1 Co. 5 : 8, feast; — 10 : 16, communion.

4. Where is the Lord's supper treated as a *sacrament*? A. XCII. and XCIII.

5. Who instituted it? 1 Co. 11 : 23, f. c.

6. When? 1 Co. 11 : 23, l. c.

7. Where? Mat. 26 : 18, 20, 26.

8. What are the elements? , Mar. 14 : 22, 23.

9. What may we learn from the silence of the New Testament about the *kind* of bread and of wine to be used? That it is not a subject of much importance.

10. What do these elements represent? Mat. 26 : 26, l. c. 28, f. c. 1 Co. 10 : 16.

11. What analogy is there between their effects on the bodies of communicants, and the benefits of the body and blood of Christ to the soul? Both refresh, nourish, strengthen, satisfy the receiver of them.

12. Who are to partake of them? 1 Co. 11 :

26, 28, all church-members who have faith to discern the Lord's body.

13. Who deny the cup to the laity? Papists.

14. What is meant by the declarations, "this is my body," "this is my blood?" (Ge. 41: 25, seq. vs. Jn. 10: 9; 15: 1. 1 Co. 10: 4.) C. (Ga. 3: 1. Ep. 2: 20,) these elements symbolize or represent the body and blood of Christ.

15. How can you disprove the Papal doctrine of transubstantiation; or show that the bread is not the real body of Christ? Mar. 14: 25. 1 Co. 11: 26, 27, by the evidence of sense, and by the words of Christ and of Paul.

16. How are the sacramental acts of the administrator and of the receivers of the ordinance described? By giving and receiving bread and wine.

17. What is the minister required to do in the administration of this sacrament? Mat. 26: 26—30. 1 Co. 11: 23—29, to break the bread, to bless and consecrate the elements, to partake of them, and to give them to the disciples.

18. What are the receivers to do? To take the elements, to eat, to drink, and to give thanks to God, and alms to the poor.

19. What receivers of the sacrament partake of the benefits of the new covenant? The *worthy* receivers.

20. So far as this sacrament is a descriptive ordinance, what does it denote? Lu. 22: 19, l. c. 1 Co. 11: 26, l. c.

21. What is it to remember and show forth his death? Mat. 9: 2. Ga. 2: 20, to rely on him for pardon, and to live by his life.

22. So far as it is a sealing ordinance, how are its benefits conveyed? Jn. 6: 35—58.

23. What are some of those benefits? Jn. 10:

28. 1 Co. 3: 22, 23. Ph. 2: 13. He. 13: 20, 21.

24. What does the apostle say of those who partake of it "in a corporal and carnal manner?" 1 Co. 11: 20—22.

25. How should they partake of it? "In faith."

26. What are they made partakers of in this sacrament? A. XCVI. l. c.

27. What is it to be a *worthy* partaker? 1 Co. 5: 7, 8.

28. How often was the passover celebrated? Ex. 12: 2, 18, annually.

29. Should the Lord's supper be celebrated frequently? 1 Co. 11: 23, seq. vs.

30. Is it a sacrifice, or only a memorial of one? He. 7: 27.

31. How long are the disciples to observe this sacrament? 1 Co. 11: 26, l. c.

32. With what feelings will the death of Christ, celebrated in this ordinance, be regarded in heaven? Mat. 26: 29. Re. 1: 5, 6; 5: 9—14.

LESSON L.

A WORTHY RECEPTION OF THE LORD'S SUPPER.

Q. XCVII. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

1. What is here meant by "worthy?" Mat. 22: 8, suitable, proper.

2. What preparation was required for the pass-over? Ex. 12: 3, seq. vs. Lev. 23: 4, seq. vs. Nu. 9: 1, seq. vs. Calmet's Dic. art. Passover.

3. What was the penalty for neglecting it? Nu. 9: 13.

4. Why may none who have professed faith in Christ neglect the Lord's supper? Ex. 12: 14, 19, 47. Lu. 22: 19. 1 Co. 11: 25.

5. Why may not others partake of it? Ex. 12: 43, 45.

6. What is self-examination? La. 3: 40. 1 Co. 11: 31, 32, critical inspection of the heart.

7. What rule should be followed in it? Is. 8: 20, f. c. the word of God.

8. Whose aid should we seek in it? Ps. 139: 23, 24.

9. Where does God require that it should precede the ordinance? 1 Co. 11: 28.

10. Should it follow as well as precede it? Jn. 13: 25, 26, C. with chapters 14—17. Ga. 6: 4.

11. How many things are here specified as subjects of self-examination? A. XCVII.

12. What is the first? 1 Co. 11: 29, knowledge to discern the Lord's body.

13. What kind of knowledge and discernment is here spoken of? 1 Co. 2: 14.

14. What is the next subject of self-examination preparatory to this ordinance? 2 Co. 13: 5, "faith."

15. On what does faith feed? Ph. 3: 9.

16. How do the elements aid faith? Ga. 3: 1.

17. What is it for faith to feed upon Christ? Jn. 1: 16, to receive of his fulness.

18. What is the third subject of self-examination, preparatory to the Lord's supper? "Repentance."

19. What is repentance? A. LXXXVII. 6.

20. How may you know that your repentance needs not to be repented of? 2 Co. 7: 11.

21. What effect has a believing view of Christ on repentance? Zec. 12: 10.

22. What is the fourth subject of self-examination here spoken of? "Love."

23. Who is the primary object of that love? Jn. 14: 21. Ep. 3: 17—19.

24. What view of Christ have all who truly love him? Ca. 5: 10, l. c.

25. What, of his house and worship? Ps. 84: 1—4.

26. What, of his word? Ps. 19: 7—11; 119.

27. What are the other objects of Christian love? 1 Jn. 3: 16—19; (4: 20; 5: 1. — Mat. 5: 21—26, 43—48.) Ro. 12: 20, 21.

28. What is the last subject of self-examination here mentioned? Jn. 13: 17. 1 Co. 5: 7, 8.

29. Why is spiritual obedience called "new?" Ga. 5: 6.

30. What other exercises should accompany self-examination preparatory to the Lord's supper? Ps. 1: 2; 139: 1—6. Ep. 6: 18.

31. On whom should we specially meditate in the service? 1 Co. 11: 24.

32. What motives to a proper participation in the service are contained in He. 10: 19—25?

33. If the duties, mentioned above, be neglected, can the service be worthily performed? 1 Co. 11: 28.

34. What is the sin of partaking of it unworthily? 1 Co. 11: 27.

35. Why is it dangerous? 1 Co. 11: 29, 30, it incurs God's displeasure.

36. To what does Ro. 14: 23 refer? Not to the Lord's supper, but to eating unclean meats.

37. In what frame of mind ought this ordinance to be partaken of? 1 Co. 5: 8.

38. With what resolutions? 1 Co. 6: 20. 2 Co. 7: 1.

39. What do communicants virtually renew in the service? Is. 44: 45; 45: 5, their covenant.

40. What else should they renew? Re. 2: 4, 5.

LESSON LI.

NATURE OF PRAYER.

Q. XCVIII. *What is prayer?*

A. Prayer is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confes-

sion of our sins, and thankful acknowledgment of his mercies.

1. Into how many parts is prayer here divided ?
Three.

2. What are they ? Petition, confession and thanksgiving.

3. How is the first of them expressed ? "An offering up of our desires."

4. To what do these words refer ? 1 Pe. 2 : 5.

5. How is the same idea expressed in Ps. 62 : 8, m. c.

6. Unto whom alone are our desires to be offered up in prayer ? Ps. 145 : 18, 19. Mat. 4 : 10.

7. What texts of Scripture forbid our praying to saints and angels ? Co. 2 : 18. Re. 19 : 10.

8. Why do we need to pray ? Ps. 139 : 4, not to teach God our wants ; — Da. 4 : 35, nor to alter his determinations ; — but, 2 Ch. 7 : 12—14. Mat. 7 : 7, 8, as a means of securing blessings ; — and, Co. 4 : 2—4, as a preparative for their enjoyment.

9. For what must we pray ? 1 Jn. 5 : 14, 15, "things agreeable to God's will."

10. Where is his will revealed ?

11. Will you mention some things which are agreeable to his will ?

12. Which should you seek first and with the greater earnestness, temporal or spiritual mercies ? Mat. 6 : 33.

13. If you pray for things not agreeable to God, will he answer you ? Ps. 66 : 18. Pr. 15 : 8.

14. What posture does the Bible recommend in public prayer ? 1 Ki. 8 : 22. 2 Ch. 6 : 13. Mar. 11 : 25. Ac. 20 : 36, standing or kneeling.

15. Have we any examples in Scripture of **sitting** in public prayer? None.

16. What posture in private prayer does the Bible countenance? Job 1: 20. Mat. 2: 11; 26: 39. Mar. 14: 35. Lu. 22: 41, standing, kneeling, and prostration.

17. In whose *name* should prayer be offered? Jn. 15: 16. Ep. 3: 12.

18. Why must we pray in the name of Christ? Co. 3: 17. 1 Jn. 2: 1. Re. 8: 3, 4.

19. Who assists us to offer acceptable prayer? Zec. 12: 10. Ro. 8: 15, 26, 27.

20. What class of persons for whom we should pray are spoken of in Jn. 17: 21. Ep. 3: 14, 16? — In 1 Ti. 2: 2? — (In Ep. 6: 18, 20? — In Mat. 5: 44. Lu. 23: 34?)

21. For whom are we not allowed to pray? 2 Sa. 12: 23. 1 Jn. 5: 16.

22. What is here called the second part of prayer? Confession.

23. What texts of Scripture enforce it? Ps. 32: 5; 51: 4.

24. What beside actual sin should we confess? Ps. 51: 5. Ro. 7: 17—24. Ep. 2: 3.

25. What other examples of confession does the Bible contain? Ez. 9: 5, seq. vs. Ne. 9. Da. 9. Lu. 18: 13.

26. What encouragement to confession does it offer? Pr. 28: 13.

27. What is the last element of prayer? Thanksgiving.

28. Where is this exemplified? Ps. 103; 116; 117; 118.

29. Where is secret prayer required? Mat. 6: 6.

29. Whose example encourages it? Mat. 14: 23; 26: 37—39.

30. What examples of ejaculatory prayer can you produce from the Bible? 1 Sa. 1: 13. 1 Ch. 5: 20. Ne. 2: 4.

31. What examples of family prayer? 2 Sa. 6: 20; 7: 29. Job 1: 5.

32. What other scriptural authority is there for the latter? Je. 10: 25.

33. What kind of prayer is spoken of in Ac. 20: 36?

34. What quality of acceptable prayer is enjoined in He. 10: 22? (— In Mat. 21: 22. Mar. 11: 24. He. 11: 6? — In Is. 5: 16? — In Lu. 18: 1. Ep. 6: 18? — In Ge. 18: 27; 32: 10. Lu. 15: 18, 19; 18: 13?) — In 1 Ti. 2: 8? — In Mat. 15: 22—28?

35. What instances can you give from Scripture of answers to prayer?

36. Why is the answer sometimes delayed? 2 Co. 12: 8, 9.

LESSON LII.

DIRECTION IN PRAYER.

Q. XCIX. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer

which Christ taught his disciples, commonly called *The Lord's Prayer*.

1. What do you understand by a *rule* of devotion? An aid or guide.

2. Why is it necessary? Ro. 3: 10—14; 8: 26.

3. Where is it to be found? Da. 10: 21. 1 Jn. 5: 14.

4. What beside a speculative knowledge of the word of God is necessary to guide us in prayer? Jn. 15: 7.

5. What special rule has God given to direct us in prayer? Mat. 6: 9, f. c.

6. Why is it called "the Lord's prayer?"

7. Which petition in it could not our Lord have used in his own devotions? Mat. 6: 12, C. He. 7: 26.

8. Does the phrase "after this manner" (Mat. 6: 9) mean that this is to be used *only* as a form?

9. What parts of prayer are here omitted or only implied? The name of Christ, confession, and thanksgiving.

10. How does the record of this prayer by Matthew differ from that by Luke? Mat. 6, C. Lu. 11.

11. What evidence is there that the Jewish priests were accustomed to teach their disciples to pray? Lu. 11: 1.

12. How may ministers teach their people to pray? By scriptural instructions, by their own devotions, and by composing for them or putting into their hands forms of prayer.

13. What form of prayer was used forty years

in the wilderness, on the removal of the ark from one station to another? Nu. 10: 35.

14. What, when it rested? Nu. 10: 36.

15. What was the form of the Aaronic benediction? Nu. 6: 22—27.

16. What form of devotion did God give his people respecting first fruits and tithes? De. 26: 10, 11, 13—15.

17. What other prayers are recorded in the Old Testament? Ex. 32: 31, 32. 1 Ki. 8: 22, seq. vs. 18: 36, seq. vs. 2 Ki. 20: 3. Da. 9, etc.

18. What prayers are recorded in the New Testament? Jn. 17. Ac. 1: 24; 4: 24, seq. vs. Ep. 6: 24. He. 13: 20, 21.

19. In learning to pray, what advantage will it be to study such scriptural prayers? It will enrich the mind with suitable thoughts and expressions.

20. Did the apostles and primitive Christians pray only as they used forms of prayer? They prayed without them as well as with them.

21. What in addition to these is requisite? Ro. 8: 14, 15, 26, 27.

22. Of how many parts does the Lord's prayer consist? Three.

23. What are they? Preface, petitions, and conclusion.

24. If you do not pray from the heart, and from love to the service, can you be a Christian?

LESSON LIII.

PREFACE TO THE LORD'S PRAYER.

Q. C. *What doth the preface of the Lord's prayer teach us ?*

A. The preface of the Lord's prayer (which is, *Our Father, which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us ; and that we should pray with and for others.

1. To what two subjects does this preface principally relate ? To the paternal character and the dwelling-place of God.

2. By what term is he here adored ?

3. In what sense is the word **Father** used in Ac. 17 : 28, 29. Ep. 4 : 6. He. 12 : 9. Ja. 1 : 17 ? For Creator, Preserver, and Governor.

4. In what sense, in De. 32 : 6. Is. 63 : 16 ? Redeemer.

5. — In Mat 28 : 19 ? For the first person of the Trinity.

6. — In Ro. 15 : 6. 2 Co. 11 : 31 ? For his relation to the Son.

7. In Jn. 20 : 17 ? For God, without regard to personal distinctions.

8. In which of these senses is it employed in this prayer ? In the latter.

9. What does it teach us about adoration in our devotions? To make a suitable mention of the names, titles, and attributes of God.

10. What should his paternal relation to us lead us to expect from him? Ps. 91: 10, defence; — He. 12: 5, 6, correction; — Ps. 103: 13. Is. 63: 9, pity and mercy.

11. Which word in this preface intimates "that we should pray with and for others?" "*Our*."

12. When you use this form of prayer in secret, what scriptural authority have you for substituting *my* for *our*? Ps. 18: 1, 2; 89: 26. Je. 3: 4, 19.

13. For whom are we taught to pray in Ps. 122: 6. 1 Ti. 2: 1—3? (— In Ep. 6: 18—20? — In 1 Jn. 5: 16? — In Ge. 24: 12. Job 1: 5? — In Mat. 5: 44?)

14. Where is God? Ps. 139: 7—10.

15. From whence does he dispense his blessings? Ja. 1: 17.

16. Why is God here said to be "in heaven?" Mat. 5: 34, there he is specially manifest.

17. How then should we address him in prayer? Ec. 5: 2. Ro. 8: 15. Ep. 3: 12, 20, 21.

18. How does it appear that he is able and ready to help us? Ps. 84: 11. Lu. 11: 13.

19. Who has manifested to us God the Father? Jn. 1: 12.

20. Whose help must we have to make a proper use of this prayer? Ro. 8: 26. Ga. 4: 6. Ep. 2: 18.

21. What encouragement to prayer may we derive from our relation to God? Mat. 7: 11.

LESSON LIV.

THE FIRST PETITION.

Q. CI. *What do we pray for in the first petition?*

A. In the first petition, (which is, *Hallowed be thy name,*) we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

1. What is a petition? A request.

2. How many petitions are there in this prayer?

3. How many of them relate directly to God?

Three.

4. How many to ourselves?

5. How does this order correspond with that in which the commandments are arranged? It is similar; first those which relate to God; then those which relate to men.

6. What is meant, in the first petition, by the "name" of God? *Mat. 6: 9, l. c. . C. Ps. 96:*

8. *Re. 3: 4,* God himself.

7. How is it explained in the answer at the head of this lesson? "God;" and "all that whereby he maketh himself known."

8. What is it to *hallow* the name of God? *Le. 10: 3. Is. 8: 13,* to love, reverence, and serve him.

9. By what word is it explained in the answer? Glorify.

10. How does God glorify his own name? By disposing all things to his own glory.

11. How may we glorify him in his ordinances? Ps. 84: 10.

12. How, in his word? Ps. 19: 7—11. Jn. 20: 31.

13. How, in his works of creation? Ps. 19: 1—6; 104: 24. Ro. 1: 20.

14. How, in those of Providence? Ge. 32: 10. Ps. 119: 120.

15. How, in those of redemption? Ac. 15: 11. Ga. 6: 14.

16. Who beside ourselves do we here pray may glorify him? Ps. 148. Is. 11: 9.

17. Are we of ourselves able to glorify God? Jn. 15: 5, l. c.

18. To whom should we look to enable us to glorify him? Ps. 51: 15.

19. In what state of heart should you offer this petition? Is. 1: 10—20.

LESSON LV.

THE SECOND PETITION.

Q. CII. *What do we pray for in the second petition?*

A. In the second petition, (which is, *Thy kingdom come,*) we pray, that Sa-

tan's kingdom may be destroyed ; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it ; and that the kingdom of glory may be hastened.

1. What do the Scriptures style God in consequence of his dominion ? Ps. 10 : 16.

2. How many kingdoms has he ? Two.

3. What are they ? Natural and gracious.

4. What constitutes his gracious kingdom ? Ep. 2 : 21, 22. C. 3 : 20, 21, the church.

5. Why is it called gracious ? Ep. 2 : 8, 9.

6. Which of these kingdoms do you pray in this petition may be extended ? Da. 7 : 27, the gracious.

7. What kingdom is opposed to this ? Jn. 14 : 30. Ep. 2 : 2.

8. Who is the head of the kingdom of darkness ? Re. 12 : 9.

9. What effect upon it has the extension of the kingdom of grace ? Ps. 68 : 1—4. Ho. 14 : 8, 9.

10. What scriptural authority have we for praying for the destruction of the kingdom of Satan ? Ju. 5 : 31. Ps. 7 : 6. Zec. 3 : 2.

11. What reason have we to think that it will be ultimately removed from this world ? Ro. 16 : 20. Re. 21 : 27.

12. Do we belong by nature to the kingdom of Christ, or to that of Satan ? Ep. 2 : 3.

13. How do we come out from the kingdom of

Satan and come into the kingdom of grace? Ps. 110: 2, 3. Ro. 12: 2.

14. How does the example of David and others encourage us to pray for this change? Ps. 51: 10. Je. 31: 18.

15. Where is this kingdom set up? Lu. 17: 21.

16. How may we be kept in it? Ho. 14: 4, seq. vs. 1 Pe. 1: 5.

17. What reason have true believers to think that they will be kept in it? Je. 32: 40. Jn. 17: 24. Ro. 8: 11.

18. For what that relates to the extension of Christ's kingdom, are we taught to pray in Ro. 10: 1?—In Mat. 9: 38?—In Ep. 5: 26, 27?—In Is. 11: 9. 2 Th. 3: 1?

19. What is the principal instrumentality in extending it? Mar. 1: 14.

20. What is the heavenly part of this kingdom called? A. CII. l. c.

21. What constitutes the *glory* of his heavenly kingdom? Ro. 8: 17. 1 Jn. 3: 2. Re. 5: 12—14.

22. What proof have you that the saints enter his heavenly kingdom immediately after death? Lu. 23: 42, 43.

23. How do the Scriptures encourage us to feel in view of it? Lu. 21: 36. 2 Co. 5: 2. 2 Pe. 3: 12.

24. When will the kingdom of heaven be openly acknowledged and its glory consummated? Mat. 25: 31, 34.

LESSON LVI.

THE THIRD PETITION.

Q. CIII. *What do we pray for in the third petition?*

A. In the third petition (which is, *thy will be done on earth, as it is in heaven*), we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

1. What is meant by the will of God? Ep. 1: 11, his purpose or plan, commonly called his *decretive* will; — Ac. 21: 14, the events of providence which belong to his *providential* will; — Mat. 7: 21, his commands, which are called his *preceptive* will.

2. In which sense is the will of God used in this petition? In the last.

3. For what do we here pray in relation to his preceptive will? Ps. 119: 12, 36, for a knowledge of it and for obedience to it.

4. Why do not men naturally secure the blessing sought in this petition? Ro. 8: 7, on account of their carnal mind; — 1 Co. 2: 14, their lack of spiritual discernment; — and Mat. 23: 41. Ep. 3: 16, their moral weakness.

5. Who must enable us to secure it? Lu. 24: 45—47. Ph. 2: 13.

6. What do they need in order to do this? (Ps.

143: 10. Je. 31: 18, 19. Eze. 36: 27.) 2 Co. 12: 9. Ep. 1: 17, 18.

7. What is it to *know* the preceptive will of God? Jn. 6: 29. 1 Jn. 3: 23, 24, to believe in him and to obey him.

8. What examples of prayer for such knowledge does the Bible afford? Ps. 119: 18. Co. 1: 9, seq. vs.

9. What is that obedience to the will of God for which we here pray? A. XXXIX. 13, 14.

10. Are we naturally prone to murmur against the afflictive dispensations of Providence?

11. What examples of murmuring do you recollect in the history of Israel? Nu. 14.

12. What other examples can you give from Scripture?

13. What, from your observation or experience?

14. What is it to submit to the providential will of God? Ez. 9: 13. Da. 9: 7, to justify God, and to condemn ourselves for our sins.

15. What consideration should suppress murmuring and lead to submission? Job 1: 21.

16. Where do we here pray that the will of God may be done?

17. How? Mat. 6: 10, l. c.

18. How do glorified saints and holy angels do God's will? Ps. 103: 20, 21, faithfully; — Is. 6: 3. Re. 4: 8—11, cheerfully and continually.

19. Do you perform it in a similar manner?

20. How do you endeavor to persuade others to do his will?

LESSON LVII.

THE FOURTH PETITION.

Q. CIV. *What do we pray for in the fourth petition?*

A. In the fourth petition (which is, *Give us this day our daily bread*), we pray, that, of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

1. What is meant in this petition by "bread?"
Ps. 132 : 15, temporal mercies.

2. How is it defined in the answer at the head of this lesson?

3. Why are temporal blessings here described by the term "bread?" Is. 3 : 1, it is the chief of them.

4. What should we learn from the epithet "daily" applied to it? Ps. 145 : 15, 16, dependence; and Ph. 4 : 11, contentment.

5. How does it appear that these are from him? Ja. 1 : 17.

6. Why are they styled gifts? Je. 5 : 24, 25, to remind us of our guilt and unworthiness.

7. Where does he require us to pray for them? Ps. 34 : 10. Mat. 6 : 11.

8. What beside prayer is requisite to secure them? Ps. 104 : 28. 1 Ti. 5 : 8.

9. If he employs our labor to obtain them for

us, why may we not call them our acquisitions rather than his gifts? De. 8: 17, 18.

10. What words in this petition teach you that you are not to seek these for yourself alone?

11. What ones, that you should offer this or a similar prayer *every day*?

12. What lessons may you learn from the terms "this day" and "daily?" Mat. 6: 25, seq. vs.

13. Do we here seek for wealth, or only for competence? Pr. 30: 8, f. c.

14. What is a "competent portion?" Pr. 30: 8, l. c. 1 Ti. 6: 8.

15. Does it contain luxuries?

16. How is health affected by *simple* food? Da. 1: 12—15.

17. May we not pray for a supply of our temporal wants beyond "this day?" Ge. 28: 20—22.

18. Why may we not indulge distressing anxiety about future scarcity? Mat. 6: 34.

19. Should we live to eat, or eat to live?

20. What authority have we for asking a blessing and giving thanks at our tables? De. 8: 10. Mar. 8: 6; 14: 23.

21. Which should be sought earlier and more earnestly, temporal or spiritual blessings? Mat. 6: 33.

22. What end should we have in view when we pray for the former or receive them? Pr. 30: 9. 1 Co. 10: 31.

23. How does temporal prosperity affect the wicked? Pr. 1: 32.

24. What promises has God made to the right-

eous respecting earthly good? Ps. 37: 16. 1 Ti. 4: 8.

25. To which of these classes do you belong?

LESSON LVIII.

THE FIFTH PETITION.

Q. CV. *What do we pray for in the fifth petition?*

A. In the fifth petition (which is, *And forgive us our debts as we forgive our debtors*), we pray, that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because, by his grace, we are enabled, from the heart, to forgive others.

1. What is here meant by debts? Lu. 11: 4, f. c.

2. Why are sins called debts? Ro. 6: 23, they violate our obligations to render perfect obedience, and consequently expose us to the holy and eternal displeasure of God.

3. If sins are debts, who are the debtors?

4. Who is the Creditor?

5. Why cannot we discharge these debts? Ps. 130: 3. Mat. 18: 25, if we render perfect obedience hereafter, that would not atone for **past** transgressions.

6. Who undertook for us and became our Surety? Is. 53: 6. He. 7: 22.

7. If we accept of him as he is offered in the gospel, what shall we enjoy? Ac. 5: 31. Ro. 3: 24—26.

8. To what extent does he offer us forgiveness? Ps. 103: 3, 11, 12; 130: 7, 8. (Mi. 7: 18, 19. 1 Jn. 1: 9.)

9. What induced him to undertake for us, or the Father to accept of his mediation? Jn. 3: 16. Ep. 1: 7—9, his love and good pleasure toward us.

10. Could God pardon sin without this sacrifice? He. 9: 22.

11. By what rule do we pray God, in this petition, to dispense forgiveness? Mat. 6: 12, 14, 15.

12. Can we enjoy the forgiveness of God, if we do not exercise forgiveness toward those who injure us? Mat. 5: 44, 45.

13. To what extent should we exercise forgiveness? Mat. 18: 21, 22.

14. How does the parable of the talents illustrate the duty of forgiveness? Mat. 18: 23—35.

15. Whose example enforces this duty, in Lu. 23: 34, and 1 Pe. 2: 23?

16. Whose, in Ge. 50: 14—26?

17. Whose, in Ac. 7: 60?

18. What proof have you that the spirit of forgiveness is not natural to man?

19. Is true forgiveness cordial, and without any remains of ill-will? It is "from the heart."

20. What is it to forgive others? Mat. 18: 15.

21. What proverb enjoins forgiveness? Pr. 25: 21, 22. Ro. 12: 20, 21.

22. What motive to it is contained in 1 Ch. 4: 10? — In Pr. 19: 11?

23. What facts can you give, from observation

or experience, in illustration of the duty and the happiness of forgiving injuries?

LESSON LIX.

THE SIXTH PETITION.

Q. CVI. *What do we pray for in the sixth petition?*

A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*) we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

1. For what two things do we here pray?

2. What is here meant by "lead us not?" Ge. 24: 54—56. 2 Th. 2: 11, suffer us not to go.

3. In what two senses is the word "temptation" used in Scripture? 2 Co. 11: 3, C. Ge. 3: 1—6, for solicitation to sin;—and Ge. 22, C. He. 11: 17—19, for trial of virtue and piety.

4. Does God ever tempt men in the first of these senses? Ja. 1: 13.

5. When may God be said to lead men into temptation? Ge. 22: 1, 2, when he tries them;—2 Ch. 32: 31. Ps. 81: 12, withholds his support from them for a season;—or, 2 Sa. 24: 1, C. 1 Ch. 21: 1. Job 1: 12, seq. vs. suffers Satan to afflict or tempt them.

6. What gracious affection ought we specially to exercise when we pray to be kept from trials? Mat. 26 : 39, l. c.

7. What do we mean when we pray for deliverance from them? Ep. 3 : 16, we ask for support under them; — Ps. 51 : 12, recovery from them; — or, 1 Pe. 5 : 10, improvement by them.

8. What proof is there that temptation as a trial of virtue is inseparable from probation? Ge. 3 : 1—3. (Mat. 4 : 1—11. He. 4 : 15, l. c.) Jude 6, f. c.

9. Why does sin increase the power of temptation? Ja. 1 : 14, 15, on account of lust.

10. From what do we here pray for deliverance? Ps. 119 : 133, all evil.

11. What particular evil from which we pray for deliverance, is noticed in Is. 38? — In He. 3 : 12?

12. What source of temptation is noticed in 1 Jn. 2 : 15? — In Ga. 5 : 17, f. c.?

13. What increases the power of external temptations? Ro. 7 : 23, indwelling sins.

14. By these, who gains access to the hearts of men? Lu. 22 : 3, 4. Ac. 5 : 3.

15. On this account, what is he called in Mat. 4 : 3? — In Re. 9 : 11, and 12 : 9?

16. To what do the Scriptures compare him? 1 Pe. 5 : 8.

17. In what terms do they describe his fatal power? 2 Co. 2 : 11, devices; — Ep. 6 : 11, 12, wiles; — 16, fiery darts; — Re. 2 : 24, depths.

18. Who has power over him? Re. 20 : 1—3.

19. How does his subtlety in this work appear

in Ge. 3: 1?—by attacking Eve when alone;—
 In Mat. 4: 2, 3?—by selecting the fittest time;—
 In Ge. 3: 4, 5?—by the guise of friendship, by false promises and lies;—In Ge. 3: 6, l. c. Job 2: 9?—by selecting the fittest person to present the temptation;—In 2 Sa. 24: 2—4. Es. 3. Pr. 7: 16—24?—by presenting it to dominant passions;—In Lu. 4: 3, 7, 9, 13?—by repeated endeavors;—In 2 Pe. 2: 1. Jude 4?—by employing preachers of error;—In Ps. 77: 8, 10?—by disparaging God's mercy;—In Ac. 24: 25?—by persuading to the delay of repentance and other duties;—In 1 Th. 2: 18?—by hindering Christians, especially ministers, in their work.

20. What increased the temptation of Israel, to worship the idols in Bethel and Dan? 1 Ki. 12: 26—30.

21. What, that of the prophet of Judah to disobey God? 1 Ki. 13: 11—19.

22. How may we distinguish a temptation of Satan from the evil suggestions of our own hearts? Mat. 16: 21—23, by its suddenness and violence;—Ps. 73: 21—26, by the opposition of our own hearts to it;—Lu. 11: 26, by the rapid strides which it produces in the way of sin and ruin;—Lu. 11: 21, by presumption;—and, Je. 2: 25, by the despair to which it tends.

23. To what temptations from this world may we be subject? Mat. 13: 22.

24. What kind of worldly temptation is noticed in 1 Ti. 6: 9?—In He. 12: 5?—In Mat. 13: 19?—In Ga. 1: 4?

25. What should we seek as preservatives from these? Ps. 119: 36. Jn. 16: 33.

26. How do we occasion the evils which God visits upon us? Je. 2: 17.

27. What should support us under afflictions? He. 12: 5, 10.

28. For what benevolent end does God allow his people to be tempted? 2 Co. 12: 2, C. 7. 1 Pe. 1: 6, 7.

29. What examples urge Christians to pray for one another in temptations? Lu. 22: 31, 32. 1 Th. 5: 23.

30. Are we able to deliver ourselves from them? Ro. 7: 23, 24.

31. To whom should we look for deliverance? Ro. 7: 25.

32. How may they become superior to temptation? Ps. 51: 12, 13.

33. What encouragement may they derive against it from Ro. 16: 20?—From 1 Co. 10: 13?—From 2 Co. 7: 9?—From He. 2: 18?

LESSON LX.

CONCLUSION OF THE LORD'S PRAYER.

Q. CVII. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power and the glory, forever, Amen*) teacheth us to take our encour-

agement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory, to him. And, in testimony of our desire and assurance to be heard, we say, AMEN.

1. Which of the evangelists has omitted this conclusion? Mat. 6 : 13, l. c. C. Lu. 11 : 4, 5.

2. What relation does it sustain to the petitions? It is a reason or argument enforcing them.

3. What other texts authorize the use of arguments in prayer? (Ex. 32 : 11—13. Job 23 : 4. Da. 9 : 4—19.) Mat. 15 : 22. Ro. 15 : 30—33.

4. Do such arguments avail with God, principally as they bring us into a condition in which he can consistently bless us? Ja. 1 : 17, C. 5 : 16.

5. From whom are the most prevalent arguments in prayer derived? Da. 9 : 18, 19.

6. How far may we derive them from ourselves? Ps. 25 : 11.

7. What connection with Christ have all our arguments in prayer? 1 Co. 3 : 22, 23.

8. Is this conclusion a doxology? Mat. 6 : 13, l. c. C. Re. 4 : 8—11.

9. On what occasion did David utter one very similar? 1 Ch. 29 : 1, 22, 23, C. 10—13.

10. Who used a similar doxology in Ep. 3 : 20, 21; and 1 Ti. 1 : 17?

11. What text requires us to join praise with prayer? Ph. 4 : 6.

12. Which of the words in this conclusion relates to the sovereignty of God? Kingdom.

13. What encouragement in prayer may we de-

rive from his sovereignty? Ps. 145: 16. Mat. 7: 11.

14. What, from the power of God? Da. 4: 35. Ro. 4: 21.

15. What, from his glory? Ro. 4: 20.

16. How long will such ascriptions be rendered to God? Re. 5: 12—14, for ever.

17. What does the last word in this prayer mean in 2 Co. 1: 20. Re. 3: 14? Truly, certainly.

18. How is it defined in the answer at the head of this lesson?

19. What does it mean "in testimony of our desire?" So be it, or, so let it be.

20. What, "in testimony of our assurance" of being heard? So it is, or, so it shall be.

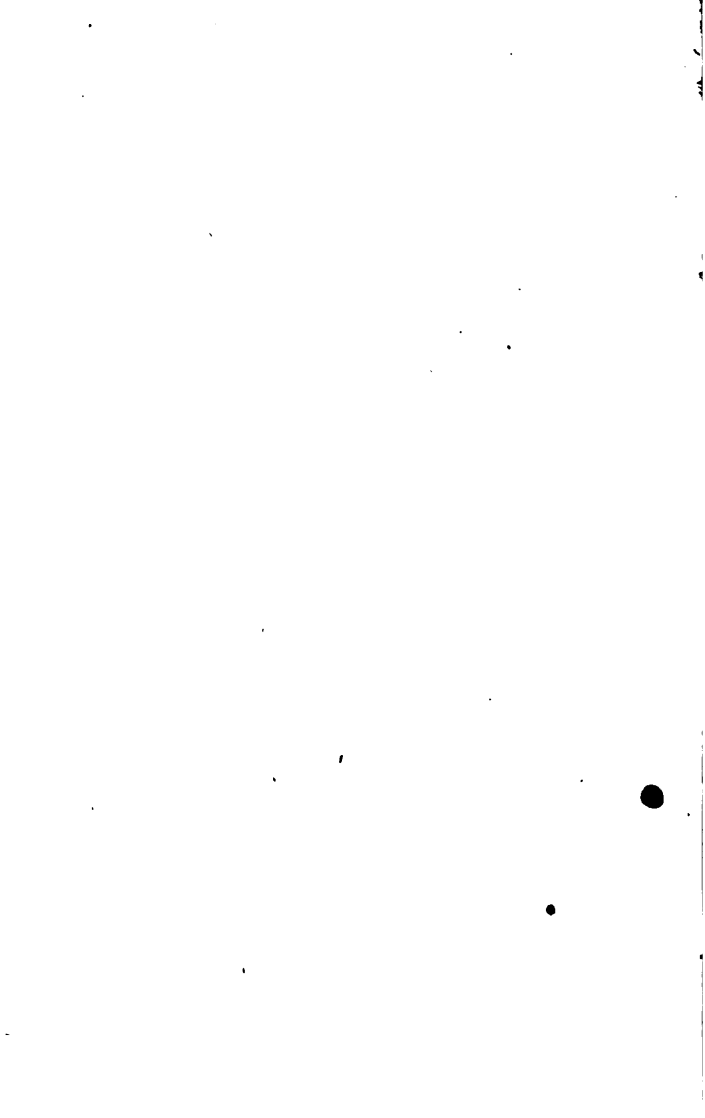
21. What evidence is there that this word was ever used in the primitive church *responsively*? 1 Co. 14: 16.

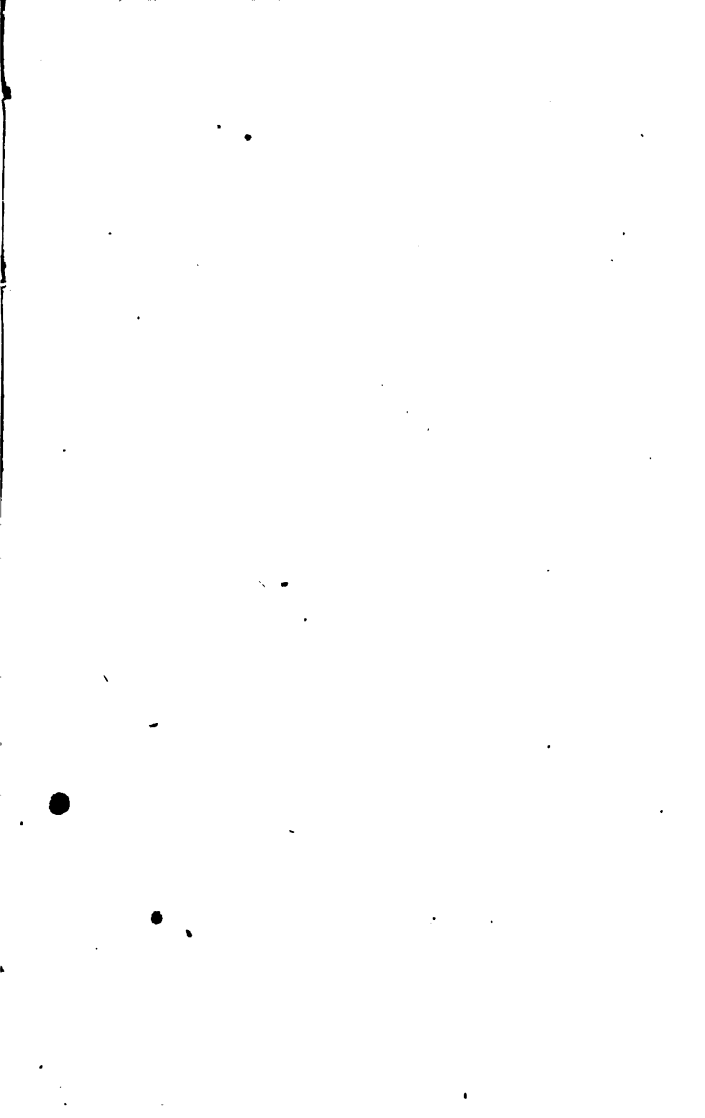
22. In what text has it the sense of "so be it?" Re. 22: 20, l. c.

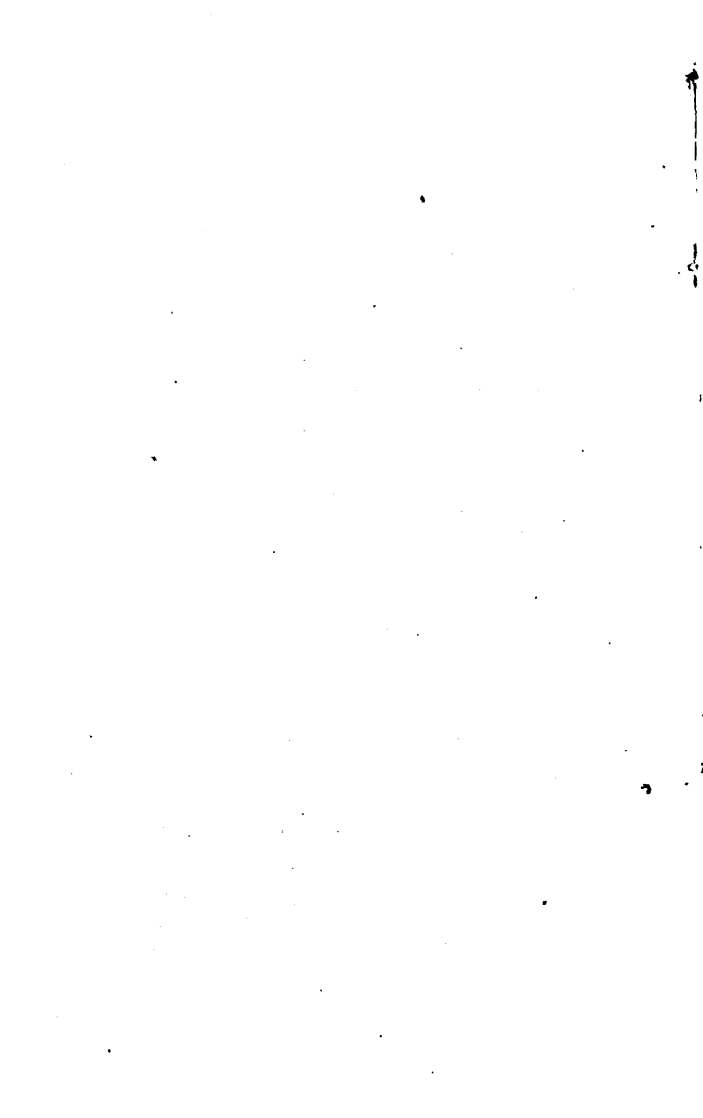
23. How must you utter it and the rest of this prayer and of every other prayer, that you may be heard and answered? A. XCVIII. 34.

24. Did you ever pray in such a spirit?

25. If you are a true Christian, for what will you exchange prayer at death? For ceaseless praise.







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